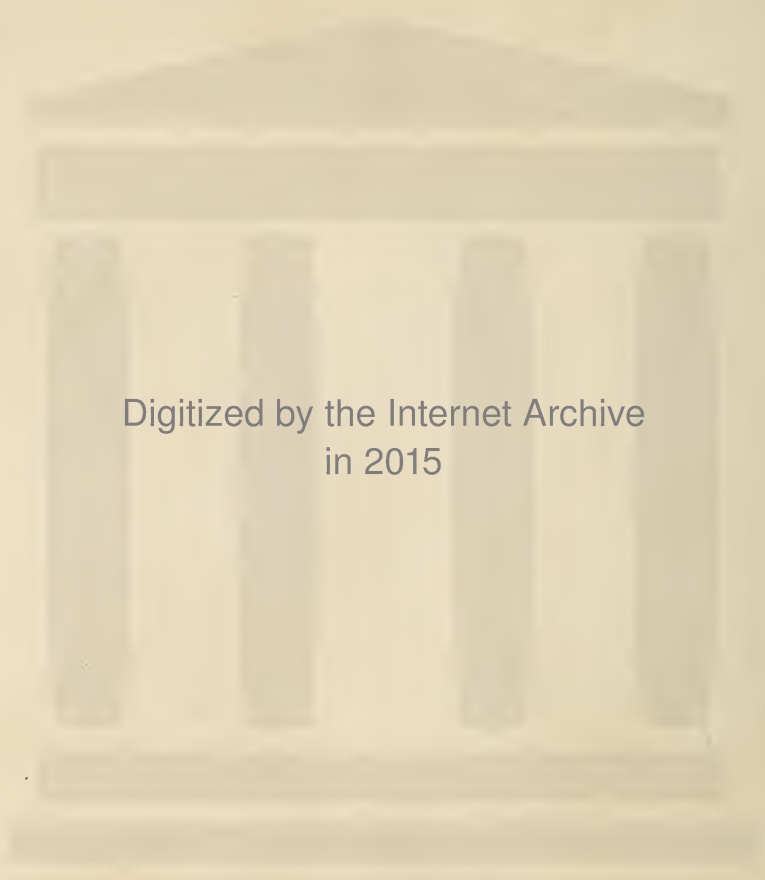


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THE
MISSIONARY HERALD.

VOL. XCIII. — JUNE, 1897. — No. VI.

OUR readers will find in the statistical table of "Protestant Missionary Work in Japan," and the two articles in relation to that empire, given in this number,

The Missionary Concert on Japan. ample material for the Missionary Concert for June. A valuable pamphlet, of twelve folio pages, entitled "A Census of Christian Charities in Japan," prepared by Rev. J. H. Pettee, of Okayama, issued in February of the present year, presents some additional facts of interest. This pamphlet gives a list of various Christian organizations, the location and names of the present directors, the number of students, and various facts as to support and income and cost of maintenance. The Christian schools for young men enumerated are 41; for young women, 46; training schools for women, 10; kindergartens, 14; schools for the poor, 56; orphan asylums, 19; homes for various classes, 13; hospitals and dispensaries, 15. The whole number of institutions reported is 333, and the students or inmates number 15,448. Mr. Pettee alludes in his census to a little work just issued in Japanese by a Christian bookseller of Tokyo, entitled "A Mirror of Christian Names," in which the names and addresses of some 876 Japanese pastors, evangelists, and prominent laymen are given, with 326 foreign missionaries and 754 Protestant churches or preaching stations. These are remarkable figures, when it is remembered that it is but little over twenty-five years since the first Christian in Japan was baptized.

Do not overlook the Letters from the Missions in this issue. They are of unusual interest and an extra amount of space is given to them. Only once in

The Letters. each year is there such a full mail from Micronesia, and the article in the Young People's Department also relates to that island world. We call especial attention also to the letters from Eastern, Central, and European Turkey and from Japan.

It is a beautiful custom of the children of Boston and vicinity to hold, under the direction of the Woman's Board of Missions, an annual Missionary Festival in the month of May. This year the service was held in Berkeley **Children's Festival.** Temple, and 1,000 or 1,200 children enjoyed a very vivid presentation of missionary work in China, given by Rev. Mr. Roberts, of Kalgan, and Miss Garretson, of Foochow, aided by a large number of children in Chinese costume. These children made an offering of between \$300 and \$400 for the Girls' School building at Foochow.

LETTERS and papers from India report that in the latter part of March and the beginning of April there were some signs of the decrease of the plague.

The Plague and Famine in India. Government has put in operation rigorous measures for the segregation of those attacked, with such good results that the death rate is decreasing, and the report from Bombay is that the people are beginning to return to the city. The hope is expressed that by the time the monsoon breaks the plague will have largely disappeared. As to the famine, no great change can be reported. It is quite too early to look for any new crops that shall supply the needs. It is reported that rains have fallen in moderate quantity, and there is nothing as yet to cause anxiety in reference to the crops which may be anticipated in the autumn. But the severest pinch of famine is yet to come, and the suffering is intense.

THE friends and admirers in India of Rev. Dr. S. B. Fairbank, of our Marathi Mission, have had a strong desire to make some suitable memorial of the fifty years of service which Dr. Fairbank has rendered in that land. In **A Memorial Well.** view of Dr. Fairbank's interest in agriculture, and also of the needs of the community at Wadale, in which he had labored so long, it was decided that the memorial should be in the form of a well, a gift of perpetual value to the people. The well has been dug to the depth of thirty-two feet, and it is expected that there will be not only a sufficient supply of drinking water for the community but enough also for purposes of irrigation. A tablet is to be placed in connection with the well which will perpetuate the name of Dr. Fairbank.

WE hail with gladness a new movement, originating in the Christian Endeavor Union of New York City, for the enrolment of Christian Endeavorers who are **"The Tenth Legion."** ready to declare that they will give *one tenth or more* of their income to religious or charitable purposes. This is not going back to Judaism, but it is a declaration that, under the greater light and privileges of the gospel, Christians should not fall below God's requirement in the earlier days. With all the boasted benevolence of these latter days, it is certain that the rate of giving on the part of Christians is not up to the requirement of the old dispensation. Members of the "Tenth Legion" declare that for themselves they purpose to give at least the annual tithe of their income for the Lord's service. May their tribe increase! What a revolution it would make in all the work for the kingdom of God if those who bear Christ's name should come up to this standard! Not that all should stop there. Many might double or treble this rate, but there are few who, with conscientious care and reasonable self-sacrifice, could not reach it.

AMONG the gifts received and forwarded by the Treasurer of the Board for relief in India, mention should be made of the \$12,000 or \$13,000 coming from **Aid for India.** the *Christian Herald*, to be used within the districts occupied by our Marathi and Madura missions. The greater part of this sum has been intrusted to missionaries of the American Board for distribution, and these brethren write of the great good which has been accomplished by the gifts, and of the exceeding gratitude of the people who have received aid.

THE engraving below is from a photograph taken of some of the boys at the Orphanage at Oorfa while at their play. These are children of martyrs, who have been clothed and cared for by Miss Shattuck and Miss Chambers, from funds sent from America. As these boys were taking a walk on a recent day a group of people stopped to gaze at them, and one said, "Does Miss Shattuck pick out all the fine boys in the community for her orphanage?" "No," replied another, "they grow fine after she has had them a little while." And surely they are a fine set of boys. Who can tell what service they may yet render as men?



A PROMINENT gentleman of England, who has recently visited Bulgaria to assist for a time in the relief of Armenians, writes of the admirable work accomplished by Miss Fraser at Varna, where she had entire charge of **A Good Work in the East.** 6,000 persons, besides a considerable number elsewhere. Though at last reports aid had been cut off from many who had been receiving it, there were left no less than 4,000 persons to whom a daily ration of bread was given. This English gentleman speaks of Miss Fraser as controlling all things at the hospital, and writing far into the night or early morning; and in view of what he had seen in Bulgaria he says, "I can realize now more fully than ever before the good work your Board is doing in the East."

REFERENCE is made in *Congregational Work* for the current month to an address presented by the Christian women of Ahmednagar, India, to Rev. Dr. **Thanks from** and Mrs. J. H. Barrows, on the occasion of their visit to that city. **India.** The *Dnyanodaya* of Bombay prints another address made to Dr. Barrows by the representatives of the native Christian community of Ahmednagar, in which these brethren, after welcoming the distinguished lecturer to their city, gave a *résumé* of what had been accomplished, showing the remarkable success which has attended missionary work in that region. The following extract from their address will be cheering to all those who have by prayers or gifts contributed to this work: "Most of all," say these native brethren, "we owe an unspeakable debt of gratitude to the Christians of America for the elevation through their missionaries of our homes, and for spiritual life to our souls. It is Christianity which has changed our homes. It gives both to us and to our mothers, wives, and sisters a higher conception of woman. It has given education to our girls and women, and marriage at a suitable age, when our wives can be worthy helpmeets to their husbands, and mothers to their children. It teaches our men to be more considerate to their wives. It helps parents to feel a higher responsibility for children. It ennobles all the relations of home. It is Christ who gives us an adequate conception of God, of man's sin, and of his possible coming into full sonship to Him, and who helps us to see a brother in every fellow-man, and to realize in some measure our responsibilities for others. It is Christ who has given us the Church, the Sabbath, the Bible, a growing understanding of the Holy Spirit and of the beauty and nobility of spiritual worship. For all these unspeakable privileges we render thanks to our Lord and Master, and also to the American Christians who have been his instruments in bringing these blessings. When you return to America please convey to the Christians of that land our hearty thanks and ask them to do even more for India"

EMINENT scholars, however wise and learned, cannot be expected to know everything, but it is a little surprising to find in Professor Lindsay's commentary **Antioch** on the Acts of the Apostles, one of the volumes in the well-known and **in Syria.** valuable series of "Handbooks for Bible Classes," the statement that Antioch "is now the chief seat of the American missions in the East, and has again become a great missionary centre." The fact is that in the city where the disciples were first called Christians there is but one feeble church, with a native preacher and a small school, and no American missionary has ever done more than make an occasional visit to this out-station. There are a number of great missionary centres in the East, but Antioch is not one of them.

THE charge has frequently been made by officials in Turkey that missionaries are responsible for the uprisings which have resulted in massacres. The charge **Not Seditious.** has been repeated so frequently that it has apparently been believed by a few representatives of some European governments, although the most of them know the absurdity of the accusations. It is, however, gratifying to learn that an elaborate report has been made by a vali in Central Turkey, addressed to the Porte, in which this officer expressed his confident belief that there was no reason for believing that any missionaries had in any way countenanced any seditious plottings or doings.

MISSIONARIES and their friends in the homeland do not concern themselves much over the flippant utterances of some persons who have no interest in and **A Consul's** less knowledge about missions, though doubtless these utterances **Testimony.** do have some influence upon the public mind. There have been some remarkable testimonies of late from men of highest integrity, who have had an opportunity to witness the work of our missionaries, as to their personal standing and efficiency. A recent utterance from the Hon. T. R. Jernigan, United States Consul General at Shanghai, is in point. In an admirable article on Missionaries and Missionary Work, Mr. Jernigan says : —

“My experience as a United States official in Japan and China covers a period of six years, and during that period no case has come before me for advice or settlement, involving directly or indirectly the interest of the Christian churches, when it has ever been made to appear that the missionaries were not influenced in their conduct by the highest principles of right and humanity. There ought to be no patience with the sentiment that goes out to the great outer world, which is separated by the seas from this ancient empire, depreciating missionaries and missionary work. It is a sentiment that does not commend those who indulge in it, and cannot be supported by evidence that would be admissible in any court of justice.”

A PRACTICAL illustration of the confidence shown in our missionaries in India, even by those who do not accept their faith, is seen in the large gifts of money for **Gifts from** the erection of a mission hospital at Madura, in care of Dr. Van **Non-Christians.** Allen. These gifts come from traders or merchants in the cities and villages. Dr. Van Allen reports that, as a rule, these men are wealthy and belong to one caste, and that they are “thoroughgoing, enthusiastic heathen,” and it was not expected that they would contribute largely. To the surprise of every one, they have contributed most liberally. Dr. Van Allen says 5,000 rupees have recently been received, in addition to 10,000 previously given. The Zemindars, or native princes, of the district have contributed over 11,000 rupees, and enough more is expected to complete the hospital building, costing not far from \$12,000, without drawing a single rupee of missionary money. That Hindus should contribute this large sum for the building of a distinctively Christian hospital is certainly a remarkable testimony to the impression which medical missions have made upon the people of Southwestern India.

SINCE the article by Dr. Farnsworth in reference to Dr. Pettibone was in type, a letter has been received from President Washburn, of Robert College, Constantinople, who for over forty years was brought into intimate **Dr. Pettibone.** relations with Dr. Pettibone, in which he says : “To know him was to admire and love him. I have seldom, perhaps never, known a more tremendous worker. He certainly rivaled Dr. Hamlin in this, and, like Dr. Hamlin, was a scholar as well as a practical man, ready any day to mend a wheel or build a house or be a doctor or lay out a garden ; to be missionary in Turkey or a chaplain in the army, to write books or edit a paper or to be treasurer of the mission and do a banking business ; to be as solemn as Dr. Temple, or as full of fun and humor as Dr. Goodell.” Similar testimonials to the character and work of Dr. Pettibone are coming from many quarters.

FIFTY-TWO years ago, on the island of Samoa, the Malua Institution was established with the avowed object of training Christian preachers so that every village on Samoa might have an educated native pastor, and that in addition there might be some Samoans ready to enter upon missionary work on other islands of the Southern Seas. And now, at the end of a half century, the *Chronicle* of the London Society states that more than 200 Samoan villages are supplied with pastors who have taken the four years' course in the Malua College, and that through the influence of Samoan evangelists there trained not less than 5,000 people on Savage Island, now called Niué, have been brought to Christ. Besides this, the graduates of the Malua Institution have evangelized sixteen islands northwest of Samoa, and there are twenty or more of these graduates living and working among the savages of New Guinea. Is there not in this story a most emphatic demonstration of the efficiency of the educational branch of missionary work? Christendom has not to raise up within its own borders the whole army of men needed to evangelize the world. It may gather recruits on the way as it advances in its conquest of the world. Only it must train these recruits that they may become good soldiers of Jesus Christ.

THERE is a large building in one of our mission stations in Turkey, erected for a girls' school nearly twenty years ago, chiefly by two missionary ladies, out of the little savings from their salaries. The school has outgrown the dimensions of the building, and, worse than all, the foundations, which were not very substantial, are little by little giving way, and there seems to be danger that the building will come down upon the heads of the inmates. It is imperative that extensive repairs be made, and they will cost at least \$900. Of this amount the two missionary ladies at present in charge propose to give \$300, and they ask for the remaining \$600 from friends in this country. Were the friends in America to make an offering at all proportioned to that of these two ladies, the contribution would amount to, not hundreds, but thousands and even tens of thousands of dollars.

AFTER the *Morning Star* reached Honolulu, March 29, it was found that the needed repairs would render it expedient for her to come to San Francisco, at which port she arrived May 2. It is hoped that these repairs, including the recoppering of the vessel, will be completed so that she can sail from San Francisco not far from the tenth of June. Much to the regret of all parties, Captain Garland has resigned his command, wishing to remain upon shore, but, providentially, Captain Isaiah Bray, so long and favorably known in connection with the *Morning Star*, was at liberty to return to the command of the vessel, and he will sail with her on the next voyage. Letters for Micronesia to go by the *Star* should reach San Francisco by June 10, or a few days later, if to go by steamer to Honolulu and catch the *Star* at that point.

THE Annual Report of the American Bible Society shows that during the last year it has expended in money or books for foreign lands the sum of \$192,292, which is about \$16,000 less than the preceding year. For the first time in its history the society has been obliged to decline requests for grants from foreign lands. Of the volumes issued from the Bible House 101,354 copies were sent outside of the United States. The claims of this Bible work upon the benevolence of Christians are not adequately appreciated.

PROTESTANT MISSIONARY WORK IN JAPAN FOR THE YEAR 1896.

CONDENSED FROM A TABLE COMPILED AND PUBLISHED BY
REV. H. LOOMIS, YOKOHAMA.

NAME OF MISSION.	Year of Arrival in Japan.	MISSIONARIES			Stations.	Out-stations.	Organized Churches.	Baptized Adult Converts, 1896.	Total Adult Membership.	Theological Students.	Native Ministers.	Unordained Preachers and Helpers.	Contributions of native Christians for all purposes during the year, in yen, 1 yen=32 cts. (gold).
		Male.	Unmarried Women.	Total, Including Wives.									
Presbyterian Church of the U. S. . . .	1859	17	22	55	9	21	..	..	..	..	..	..	..
Reformed Church in America	1859	11	8	30	8	47	..	..	..	..	..	..	..
United Presb. Church of Scotland . .	1874	2	..	4	1	..	..	..	..	..	..	..	..
The Church of Christ in Japan . . .	..	..	..	..	..	71	579	10,538	61	49	129	16,160.19	..
Reformed Church in the U. S. . . .	1879	5	2	11	1	28	..	..	..	..	..	..	..
Presb. Church in the U. S. (South) .	1885	10	9	28	7	60	..	..	..	..	..	..	..
Woman's Union Miss. Soc., U. S. A. .	1871	..	5	5	2	..	..	..	..	..	..	..	..
Cumberland Presb. Church	1877	4	7	15	5	12	..	..	..	..	..	..	..
Evan. Lutheran Mission, U. S. A. . . .	1892	2	..	4	1	3	1	11	58	2	..	2	70.50
American Prot. Episcopal Church . .	1859	14	8	34	..	..	..	..	..	..	..	..	..
Church Missionary Society	1869	29	38	81	..	..	..	..	..	..	..	..	..
Nippon Sei Kokuwai	..	..	..	..	23	102	60	421	6,337	59	25	140	7,390.81
Society for the Prop. of the Gospel .	1873	8	7	21	..	..	..	..	..	..	..	..	..
St. Andrews University Mission . .	..	7	..	7	..	..	..	..	..	..	..	..	..
St. Hilda's Mission	..	..	8	8	..	..	..	..	..	..	..	..	..
Baptist Missionary Union, U. S. A. . .	1860	19	17	55	8	83	25	176	1882	14	5	42	2,232.94
Baptist Southern Convention	1889	3	..	6	3	7	1	9	49	..	1	4	85.00
Disciples of Christ	1883	8	8	24	2	6	3	50	387	5	9	4	200.00
Christian Church of America	1887	2	1	5	2	5	4	31	262	8	4	12	227.35
The Kumi-ai Churches in Coöperation with the Amer. Board's Mission (b)	1869	23	28	74	13	195	72	266	9,863	6	27	71	18,451.47
American Meth. Episc. Church (g) . .	1873	21	27	69	8	..	74	465	4,387	32	85	50	7,715.88
Canadian Methodist Church (a)	1873	9	15	33	6	52	21	123	1,710	6	21	68	3,595.19
Evang. Association of North America .	1876	2	..	4	1	14	14	85	835	3	17	6	1,050.00
Methodist Protestant Church (d) . . .	1881	6	3	15	3	5	4	44	290	5	3	7	511.71
American Meth. Episc. Church (South)	1886	15	4	35	8	11	12	66	542	6	11	31	600.00
United Brethren in Christ	1896	..	..	..	..	..	3	36	79	..	2	5	175.28
The Scandinavian Japan Alliance . . .	1891	2	5	9	6	27	..	13	108	1	4	6	..
General Evang. Prot. (German Swiss) .	1885	2	..	3	1	1	1	4	82	6	2	3	50.00
Society of Friends, U. S. A.	1885	2	3	6	1	3	..	(e) 36	114	..	..	7	43.00
International Missionary Alliance . .	1891	2	1	5	2	22	..	6	20	..	1	8	10.00
Unitarian	1889	1	..	1	1	..	..	..	..	..	..	..	..
Universalist	1890	4	1	7	1	11	..	16	66	3	3	6	118.85
Salvation Army	1895	3	5	10	3	1 (f) 6	..	..	130	6	8	..	300.00
Hepzibah Faith Miss. Assoc.	1894	3	..	4	1	..	..	12	18	..	1	2	..
Independent (Native)	..	..	..	..	3	..	6	64	604	..	3	7	1,516.39
Independent (Foreign)	..	1	2	4	..	..	..	..	..	..	..	..	..
Total of Protestant Missions, 1896 . .	..	238	234	680	130	716	378	2,513	38,361	223	281	610	60,504.56

(a) To May 31, 1896. (b) To March 31, 1896. (d) To August 31, 1896. (e) Admitted to Christian fellowship by public profession of faith in Christ. (f) Not churches but Army Corps. (g) To June 30, 1896.

REV. IRA FAYETTE PETTIBONE, D.D., 1824-1897.

BY REV. W. A. FARNSWORTH, D.D.

DR. PETTIBONE was an all-round man. With great modesty he combined great efficiency. He did a good work and a great variety of it, and made no noise about it. One who knew him longest and most intimately writes of two special characteristics, namely, "absolute freedom from care" and "absolute freedom from self-seeking."

His boyhood home was a somewhat humble one. A cousin of his is reported as saying, "I have often seen him lying prostrate on the floor studying by the light of a pine knot." Of course he progressed well in his studies. Born at Stockholm, N. Y., March 24, 1824, he was graduated from Union College in 1849, from Andover Theological Seminary in 1854, and in 1855 he entered upon his life work in Turkey.

He never married, and for this reason it was easy for him to do pioneer work. Early in his missionary life he was sent into the wilds of northwest Asia Minor. One of his experiences at that time showed the self-determination of the man. He suffered from severe toothache, and resolved to have the tooth extracted. There was no dentist, and no dental instruments except an old-fashioned bullet mould, not altogether unlike the old turnkey, and this, in his own hand, served for his relief.

The demands of the work did not allow him to remain long in the interior, and he was called back to Constantinople. After a little he was sent again into the interior, but this time it was as a teacher in the Theological Seminary at Marsovan. The larger part of his life, however, was spent in Constantinople. Perhaps no missionary has engaged in quite such a variety of strictly missionary services as did Dr. Pettibone. Indeed, I do not think of any branch of the work in which he was not employed at one time or another. For many years he was the treasurer of the mission. For this position he had received no special training, but he met the heavy demands of the office in a way that was entirely satisfactory. One peculiarity was that he could not only adapt himself to so many different kinds of work, but that he could do each so well. Whether treasurer of the mission, or recording secretary, or teacher in the Theological Seminary, or translator, or editor, or tourist, in each he was a success. In



REV. I. F. PETTIBONE, D.D.

Turkey, when a building is to be erected or any extensive repairs made, the work of supervision is of the first importance. In this work, especially in building the American College for girls, Dr. Pettibone did important service. One of his good gifts was music. He was a sweet singer.

While working in so many departments and, as was often said, doing the full work of two men, Dr. Pettibone was at the same time a peculiarly companionable man. He was well read and had an inexhaustible fund of illustration and of anecdote well in hand, which made him a good talker. He was exceedingly fond of play. My earliest recollection of him is as I saw him on the playground in Andover in 1851. That love of play never left him. Indeed, about the only criticism that I remember to have heard of him was that he ought not to spend so much time in games; but he never allowed play to interfere with work.

In 1864 he came to America, and, as would most naturally be expected from his intense patriotism, he at once enlisted in defence of his country. He was chaplain of the 74th Illinois Regiment of infantry. It has been said of him that he was an ideal chaplain. He was very affectionate and loved by everybody, and was a most acceptable guest. How all the children loved "Uncle Pettibone"! This love appeared among his soldiers. A few months ago one member of his regiment wrote him, "If you will come down here, the boys will carry you on their shoulders." His sister, who has cared for him most tenderly, when speaking of the funeral, writes: "One officer was present from an adjoining town, and had in his pocket a Testament which 'the chaplain' had given him, and which he had carried these thirty-two years in his pocket."

After all his wanderings this brother rests in the place in which we think, of all others, he would have preferred to rest. Two weeks before the summons came he returned to the little village of Rockton, Ill. He was then in about the same state of health in which he had been for many months. After a week he was attacked by the *grippe* and could not rally. In another week the end came (March 31, 1897).

At the last service his fellow-workers in Turkey could not be with him. Some of his fellow-soldiers were present. The sister writes: "The old soldiers of the town, in view of the fact that he was for one year a chaplain, begged to wrap the flag about him and act as bearers."

The one thing of which I remember to have heard him speak with something akin to pride was his godly ancestry. He rests beside his father and mother, a noble warfare ended.

MRS. ISABELLA H. BLISS, OF CONSTANTINOPLE.

BY REV. CYRUS HAMLIN, D.D., LL.D.

MRS. ISABELLA (PORTER) BLISS¹ "fell asleep" at the house of her daughter, Mrs. Langdon S. Ward, in Amherst, Mass., March 30, 1897, at the age of seventy-eight years. I knew Mrs. Bliss sixty-four years ago, when she was a bright, attractive schoolgirl of fourteen. I knew her better some years later, when, in

¹ Isabella Holmes Porter Bliss, born at Portland, Maine, February 25, 1819; married Rev. Edwin E. Bliss, D.D., February 20, 1843. Visiting the United States three times on furlough, she returned, invalided, in July, 1895, and died at Amherst, Mass., March 30, 1897.

1838, I was supplying for seven months the pulpit of the Payson Church in Portland. She was then one of my parishioners, earnestly pursuing the education that would fit her, I doubted not, for some high station in life. One sister married Mr. Alexander Longfellow, brother of the poet, another a Mr. Aspinwall, of Boston, and it was admitted that "the Porter girls" would fill any station. She joined the Payson Church in 1840, under the pastorate of Rev. Dr. J. B. Condit. What was my surprise when, in 1843, I learned she was to pass through Constantinople, on her way across Asia Minor to the Mountain Nestorians, as the wife of Rev. Edwin E. Bliss! It required the heroism of Christian faith to face the dangers and the fatigue that were before them. They were received with much affection and admiration at Constantinople, and were helped on their way to Trebizond with a traveling outfit for the long and dangerous journey.

On arriving at Trebizond permission to go farther was refused by the government, on account of political troubles in the regions of their appointed work. After remaining a year at Trebizond, studying the language and doing what missionary work they could, Mr. and Mrs. Bliss were called to the more hopeful field of Marsovan. Here they entered upon the work with great zeal and devotion and with great success. But they met an enemy in the malaria of the place, which they should have fled from during the



MRS. I. H. BLISS.

hot season, but they fought him with quinine, salicine, and all the ammunition of science. They continued their labors most devotedly for four years, and they were then called to a healthful residence at Constantinople for the remainder of life. The malarial poison was so incorporated into their systems that both husband and wife worked under its depressing influence. But they never "bated one jot of heart or hope." They never spared themselves, but worked like people in vigorous health.

Mrs. Bliss was naturally cheerful. She had the finest social qualities. She had a very tender sympathy with the suffering, but her cheerful, smiling countenance lighted up the darkest room. She was disposed to look upon the bright side of things, and no one could go from her home with other than cheerful feelings. She was, as a matter of course, beloved by all, Armenians, Americans, or other foreigners. She had a quick discernment of everything good in native charities

among much that was not good. She was skilful in cultivating the good without directly attacking the evil; and yet she did not hesitate to reprove where she saw it to be needful. Her kindly way of doing it made it all the more effectual. Her correspondence with her friends and associates was one of her highly valued excellences. Her letters were models of neatness of execution. They remained just the same unto old age, and they were always full of just those things you were glad to have her write.

She had many sore afflictions in the death of loved ones. She parried the heavy blows by sweet submission. She wept, but she smiled through her tears, and the rainbow was always in the cloud. There is no exaggeration in saying that she was universally beloved. Who can imagine the acclaim with which she was "received into everlasting habitations"?

MR. J. R. MOTT UPON MISSION WORK IN JAPAN.

IN the last number of the *Missionary Herald* reference was made to the visit of Mr. John R. Mott in Japan as the representative of the World's Student Christian Federation. The interest awakened by the visit of Mr. Mott was widespread and deep. Students in a great number of educational centres flocked to hear his addresses and stayed for conference in reference to personal acceptance of Christ Jesus as Redeemer and Lord. Since leaving Japan Mr. Mott has made an extended report of the impressions he had received while traversing the empire, having had special opportunities for conversing with a large number of men of all classes and faiths. Among the strongest impressions produced upon his mind is one that the work of the missionary in Japan is not finished. Missionaries are needed to withstand the influences of Buddhism, which still has a strong hold upon the masses. The educated classes are skeptical or atheistic. The Marquis Ito, the most distinguished statesman of Japan, is quoted as saying: "I regard religion itself as quite unnecessary for a nation's life. Science is far above superstition; and what is any religion, Buddhism or Christianity, but superstition, and therefore a possible source of weakness to a nation? I do not regret the tendency to free thought and atheism which is almost universal in Japan." To meet this tide of unbelief and to promote the development of the Christian churches, additional missionaries are greatly needed. This is the conviction of all the foremost Christians of the empire. Mr. Mott reports that of the large number of men to whom he presented the question, Are more missionaries needed in Japan? all but four answered in the affirmative. Of these four, one was Bishop Nicolai, the head of the Greek Church, and another was the oldest Roman Catholic missionary, both of whom declared that no more *Protestant* missionaries were required. But from earnest Christians of all denominations within the empire there are calls for more men to engage in evangelistic and educational work. Scores are needed at once if the nation is to be Christianized.

The whole report of Mr. Mott is most interesting and valuable, but we have room for only two extracts, the first relating to the present condition of Buddhism in Japan: —

“For many centuries Buddhism has been the great religion of Japan, but during the last nine or ten years it has manifested special activity and vigor. This is the result of the spread of Christianity and the wide diffusion of education. Among the evidences of this awakening are a revival in the study of Buddhism, the rebuilding of temples, the education of priests in certain sects, and the adoption of some of the methods of Christianity. The chief hold of Buddhism is on the lower classes of Japan, who are so completely under the sway of its countless superstitions. It is a striking fact that it has no hold whatever on the educated classes. Among the large number of students and teachers whom we met personally on our extended tour through Japan we did not meet one who would call himself a Buddhist. The signs of the weakness of Buddhism are everywhere apparent. It is greatly rent with internal dissensions. Its priesthood has been so illiterate that the government about two years ago issued an order requiring that priests receive the equivalent of a common school education before being licensed. All bore testimony also to the shockingly immoral lives of the priests. As a class they seem to be corrupt through and through. It is said that the chief priest of the largest sect lives an openly vile life. The condition of things is so bad that even the secular press has warned the priests to reform or Buddhism must go down before Christianity. Even the government has issued edicts reprimanding the priests for their bad morals. The Buddhists show consciousness of their weakness by adopting a number of the methods of Christianity; *e. g.*, Sunday-schools, summer conferences, young men’s Buddhist Associations, women’s work, the publication of magazines and tracts. Many of the priests have lost faith in Buddhism, and others freely recognize the superiority of Christianity, and would gladly unite with it. We were told that there is a widespread feeling among the priests that Christianity is the coming religion of Japan. We would not, however, convey a wrong impression. Buddhism will die hard. Up to the present time the church in Japan has been so absorbed with the middle classes that it has not yet contested the ground with Buddhism among the lower classes. The power of superstition is very great. Its root is deep. For historical reasons the Japanese will long have respect for Buddhism. If it adapts itself to the changed conditions and keeps pace with modern education, the fight may be greatly prolonged. In all probability Buddhism, as a philosophy to be studied, will survive, but as a religion it is doomed. It may be changed in form, but it will still be a dead body—cold, lifeless, corrupt. It does not contain elements to make it a transforming force in human society. It has no regenerating power. It has no God. It does not nourish the soul. It cannot satisfy man. It is without hope.”

All who have been interested in the Christianization of Japan have deplored the reaction of the past few years, the result not of one but of many causes. The extraordinary quickening of the nationalistic spirit and the unsettling of religious opinions, the latter being a mark of the times in countries other than Japan, have led some almost to despair of the church in that empire. From many sources there is now coming testimony that a better state of feeling is apparent, giving ground of hope for a new forward movement. It is encouraging to find that Mr. Mott, after his thorough survey of the field, is convinced

that the work of Christian missions is entering upon a new and remarkable era in Japan. We quote what he says upon this point : —

“The rationalistic wave, which has done so much to chill the life and enthusiasm of the Japanese church during the last few years, is receding. The ultra-nationalistic feeling which has handicapped aggressive missionary effort is giving way. Since the war the signs of encouragement have greatly multiplied. The war itself has demonstrated, as nothing else could have done, that Christians are not unpatriotic. The attitude of government officials is, therefore, becoming increasingly favorable to Christianity. Thoughtful people are beginning to realize the need of moral and religious culture, and that Buddhism and Confucianism are not sufficient. Christianity has acquired a prestige altogether out of proportion to the length of its history and the number of its adherents. Although on the one hand there are about 40,000 Christians, and on the other millions of Buddhists, the two religions are spoken of as equals, and where any distinction is made among educated men it is more frequently in favor of Christianity. In no non-Christian country are students and thinking men so accessible to the influence of Christianity. Wherever you go you find the people willing to hear the gospel and some who are drawn to it. The oldest workers told us that not for many years have the people been so eager to hear earnest evangelical preaching. The Japanese church is better prepared than ever before in its history for a large and safe work. It is showing a great dissatisfaction with ultra-liberal thought, and has already become more practical and aggressive and less speculative. The experiences of the past few years have tried and sifted the church. Its body has been purged not only of members but of leaders having unworthy motives. The preaching is more Biblical. There has been marked and increasing emphasis on teaching about the place of the Holy Spirit, not only in the Japanese pulpits, but also in the religious press. The Japanese workers have also recently been holding special conferences for the deepening of the spiritual life, and all over the country individual members are giving themselves to prayer for the outpouring of the Holy Spirit. The prayerfulness of the Japanese Christians greatly impressed us. In no country have we found the pastors and members of the churches in so many different places giving themselves to the ministry of intercession. A revival spirit is breaking out here and there in different parts of the empire. The field seems to be dead ripe. In our own experience, no matter in what part of Japan we were, and even if we had but one evangelistic meeting, we found a ready response to direct gospel appeals, and there were always some who decided to take Christ as a Saviour. The impression seems to be general that the tide has at last turned, and that Japan is about to witness another great spiritual movement like the one of the last decade, provided the church seizes the opportunity and makes aggressive effort. The revised treaties between Japan and other countries which are now being made, and which will go into effect within two years, open the largest opportunity which has ever confronted the church of Christ in Japan. By these treaties the whole country will be thrown open for the first time for missionary residence and work, thus affording a great highway for the gospel.”

EDUCATION IN JAPAN.

BY REV. A. W. STANFORD, KYOTO.

ARE the Japanese educated? Can the masses read and write? Have they a system of public schools? are questions which are put even at this late day.

In education, as in many other matters, Japan stands at the apex of Oriental civilization. With a people so susceptible to intellectual impressions one would expect to find, as we do, a high average of general intelligence. There are two strata who differ according as their school days came prior or subsequent to Meiji (1868). Sorry work at reading and writing is made by many of the older generation, who are powerless in the presence of Chinese ideographs. Three fourths of the youth, five and twenty years ago, were growing up without instruction; to-day, less than two fifths.

Have they schools? I should say they had—25,000 of them! and they will have several hundred more as soon as they get affairs in Formosa arranged to their liking. Seventy thousand teachers man a system of carefully graded institutions, modeled largely on the German plan, reaching from primary up to university grade. But private schools are few, since the policy of the government recently has been to discourage these; their number and prestige have diminished until there are probably less than 2,000, including the 200 whose origin is due to missionary initiative.

The strides in education have been phenomenal. Go back a quarter of a century, and of the children one out of four was in school; three out of five are now there. Indeed, one of the most notable characteristics of Japanese society is the intense educational trend of the youth. General education has shown a steady increase during these years. About one girl in seven was at school twenty-five years ago, while nearly half are now under instruction. Boys have raised their average, in the interval, from one in two and one half to one in one and one fourth. Two points are to be noticed: (1) the girls started with a ratio much below that of the boys, and are still far in the rear. Nearly four fifths of the boys attend school—less than one half the girls; and two or three girls for every boy swell the ranks of illiteracy; but (2) the girls' ratio has increased with considerable more rapidity than that of the boys; three times the per cent of girls are now at school who were in 1873; it is less than twice as great in case of the boys.

So far as primary education goes, it seems destined soon to become as general among girls as boys. Beyond this, female education is very far from being as general as male. Given a chance, the girls would crowd the schools as the boys do; but popular sentiment is adverse to higher female education. The gratifying advance indicated above for the girls becomes less significant when it is remembered that the vast majority of Japan's present generation of 4,500,000 girls between six and fifteen will never secure any advanced education. Of the boys, however, a large proportion will reap the advantages of higher institutions. One of the best authorities on higher education for Japanese women, Miss Ume Tsuda, has said recently: "Not counting the many primary schools all over Japan which admit girls as well as boys, but which have only in the very

lowest classes equal numbers of each sex, there are all over the empire . . . twenty-six ordinary normal schools for girls and twenty higher female schools (which include the higher mission schools), with an attendance of less than 2,500 pupils. There are, besides these, a few private schools of low grade, one higher normal school, and one school for the daughters of peers. There are also so-called schools where special branches, such as music, sewing, etc., are taught. . . . All this may seem to show progress for woman, when we consider the condition of affairs thirty years ago, but it is a meagre account if we compare it with the strides which have been made by the other sex in education, and think of the majority of women who only get a mere primary school training lasting a few years." This shows that the importance of woman's education has not yet received the attention it deserves and, in our opinion, is destined to receive.

Mission schools have suffered severely of late from depletion and loss of influence in society, owing in the main to a reactionary nationalistic spirit. A concomitant has been the defection of several mission schools connected with different denominations, but under Japanese control. While antagonism to the evangelical character of a mission school is from without, it maintains itself intact. Opposition is like the sea. So long as the ship is in the water she is a success, but when the water gets into the ship she is a failure.

That the emphasis in the public schools is disproportionately in favor of boys has been shown. That in mission schools it has been distinctly in favor of girls is seen from the following: — ¹

BOARDING.		1885	1886	1887	1888	1889	1890	1891	1892	1893	1894	1895	1896
Girls . . {	No. Schools.	22	26	29	39	51	43	48	45	51	51	51	47
	No. Pupils.	1,308	1,716	2,707	3,663	4,249	3,083	2,030	2,553	2,661	2,744	3,150	2,527
Boys . . {	No. Schools.	12	12	12	15	18	18	26	18	20	20	18	20
	No. Pupils.	1,134	1,450	1,498	2,704	2,998	2,676	1,778	1,582	1,633	1,559	1,221	1,520
Day (both sexes) {	No. Schools.	40	40	40	47	56	56	70	63	73	103	117	105
	No. Pupils.	1,882	1,801	2,885	3,299	3,269	3,426	4,215	2,969	4,222	5,282	6,510	6,856

From 1883 to 1887 there was not only a check but a decrease in attendance on the public schools — a period of stagnation, to which is attributable in part the remarkable success and widespread popularity of mission schools between 1885 and 1889; the boys' schools were crowded to repletion for several years, and applicants were refused for lack of accommodation. Yet at this very time emphasis was laid on woman's education both in the number and character of girls' schools; the mission policy has not been due to inability to attract the boys, but the controlling reason for the preponderance of schools for girls has been the fact that boys have a better chance, and accordingly the missions have come forward with schools for girls, to do the work which most needs doing.

¹ Catholic statistics not included. The Greek Church has one school each for boys and girls, with 2 day schools — in all some 250 pupils. The Roman has 2 colleges with 206 boys, 3 girls' schools with 180 pupils, 41 primary schools with 2,982 pupils, besides 29 industrial schools.

No call for a score of years has existed, from a purely intellectual point of view, for missions to furnish education for boys; the government schools meet the necessity amply. But when it comes to the problem of the moral and spiritual training, the missions properly feel they have a legitimate task in work for boys as well as girls, beyond the extent requisite to train up pastors and evangelists. Hence we find a considerable number of boys' schools, no great proportion of whose pupils will ever preach the gospel, though many will become Christians, while those who do not will often think and act in accord with Christian standards, because of impressions received under Christian influences. All will go out to be better citizens. The missionary labors for the conversion of souls: "He that winneth souls is wise;" but he also looks beyond to the regeneration of society.

Thoughtful non-Christian Japanese have spoken with grave concern about the failure of the public schools to furnish adequately the moral and spiritual training requisite to make the best citizens. A well-known literary man expressed himself, in 1892, very despondently about Japanese society, and especially about schools, remarking that in planning for the education of his brothers and sisters he did not see what he could do but send them to Christian schools. Dr. —, of the Educational Department, is reported as saying he was thoroughly dissatisfied with what the government had done for morality; so far as the government was concerned, he was convinced the only thing to do was to employ a number of teachers of Confucian morality and rest the case there; but it was otherwise in the Christian schools. In brief, the government stops short with the intellectual aspect of truth, without attempting to inculcate the moral or spiritual — a position possibly wise in view of the diverging sentiments of Buddhists, Shintoists, Confucianists, and Christians. Yet Germany, from whom Japan has learned so much, insists on a surprising amount of moral and theological instruction in her schools, the theory being that this is vital to the well-being of the State.

The field is thus open for Christianity and the other competitive religions to do what they can to meet this demand. Confucianism has exerted for centuries a beneficial influence, but it is generally admitted that it is a decadent system, rapidly losing its restraining and constructive power over the moral nature of the rising generations. What wonder that Japanese are anxiously inquiring what is to take its place! The native Christians and missionaries are striving to convince the nation, by Christian schools, that Christianity offers the solution. This is the patriotic function of the Christian school, having in view primarily the well-being of the State and the regeneration of society. But there is another function which includes the former, but does not stop with morality; the salvation of individuals through faith in Christ. Call it the evangelistic function; it deals with the spiritual as well as moral, and is a still more potent factor in the conservation of society and the State. Missions regard boys' schools as one of the most productive fields for evangelization. Young men are very susceptible to influence from their teachers, quick and responsive to act on suggestion, with heads and hearts fresh and retentive of impressions. The Japanese student cherishes an undying loyalty to his teacher; as he imitates, at times, the chirography of the missionary to such an extent as to render dis-

crimination difficult, so he is certain to acquire much of the moral and spiritual tone of his instructor; in a word, he is highly responsive to his environment. All this, and more, renders the boys' school an excellent evangelistic field when a positive, pronounced Christian atmosphere pervades the school—an atmosphere evangelical in the sense understood by the evangelical churches of Great Britain and America.

HOW ONE CHURCH GIVES.

It is well known that for some years the Old South Church, of Boston, has headed the list of churches contributing to the American Board, its offerings for 1895 amounting to \$10,312, and for 1896 (including gifts for the debt) to \$17,154. A prominent official of this church has kindly furnished us with a description of the method employed in taking its annual collection. The account, though brief, is most suggestive. It presents a method so thorough and systematic that were it vigorously employed in a thousand of our stronger churches, we are persuaded the pressing needs of our missions would soon be supplied. The plan would be equally effective in the smaller churches. A full canvass of the congregation, a personal appeal by letter, an anticipatory prayer-meeting, a vigorous discourse on the day of the collection, a careful watch for absentees, will surely result in increased interest and enlarged gifts. We heartily commend this plan to all our churches.

The statement made by Samuel Johnson, Esq., of the Old South Church, is as follows:—

“It has been our custom for fifty years at the annual meeting to appoint committees to take in charge the different objects that are to be presented to the church and society for their annual contributions.

“The committee on foreign missions consists of five members. The collection is always taken on the second Sabbath morning in January. The committee have a meeting the middle of the preceding month, and arrange, with the approval of the pastor, the preliminaries. The Friday evening meeting preceding the second Sabbath in January is given to the subject of foreign missions. One of the secretaries of the American Board of Commissioners for Foreign Missions is sometimes asked to take part in the meeting.

“A printed personal appeal is sent to every member of the society two or three days before the collection, calling their attention to it. With the appeal is sent a small envelope upon which is printed, ‘Please place your contribution inside, and your name on the outside.’ In these envelopes money or pledges can be placed.

“A sermon is preached on foreign missions, usually by the pastor, and the collection is taken after the sermon. The committee meet in the afternoon to count and make a list of the money and pledges received. Ordinarily one tenth of the amount is given in money, without any name being attached to it. The lists of the nine tenths are carefully preserved, so that the givers for the last fifty years are all known to-day.

“From these lists we learn that those who began to give early keep on giving, increasing their offerings from year to year. The names of several of the largest

givers to-day are to be found on the lists nearly fifty years ago, when they commenced giving in very small amounts."

The following is given as a specimen of the annual letter sent out:—

To the Members of Old South Church and Congregation.

The Annual Collection, for the cause of Foreign Missions, in Old South, will be taken up at the close of the MORNING SERVICE on the next Sabbath, January 15. An envelope is enclosed; and into it you are invited to put your Gift to this sublime object, which brought our glorious Redeemer from heaven, and which stirs the hearts of his faithful ones in all lands.

Letters from the Missions.

Micronesian Mission.

As announced in our last number, the *Morning Star* arrived at Honolulu, from her annual voyage to Micronesia, on March 29, and she brought a full mail from all the stations within our mission. The reports are so bulky that we are compelled to abbreviate them greatly. In our Young People's Department will be found, from the pen of Mrs. Logan, some account of the work within the Mortlock group. We give here an epitome of Mr. Walkup's report of the work in the Gilbert Islands, Dr. Rife's tour on the *Star* through the Marshall group, the report of the schools on Kusaie, and of the work in the Ruk archipelago.

KUSAIE. — THE GIRLS' SCHOOLS.

Miss Palmer reports that there are forty-five girls in the school, two from Kusaie, twenty-two from the Gilbert Islands, and twenty-one from the Marshall Islands. The older ones are all church members and most of the younger ones seem to be earnest Christians. Two of the Marshall Islands girls were married and were left as teachers within the group this year.

Miss Wilson, who went on the trip of the *Star* through the Gilbert Islands, reports that they had no thrilling adventures, such as they had last year, and that she had no difficulty in keeping the girls whom she wished to bring back. Our readers will remember the account of Teria, the girl who on the last voyage of the *Star* was captured by her relatives on Tapituea,

and who escaped from them so marvelously and succeeded in getting back to the *Morning Star*. This year Teria did not go ashore when the vessel reached her island home. Miss Wilson writes:—

"Her parents came out to the ship to visit her, but did not ask to have her go away with them. I imagine they thought it was useless. One of the girls remarked, 'I think the Gilbert people are beginning to be a little wiser than they were.' I don't see how they can help admitting that their children are much better off in school.

"I was very much pleased to see the progress made in the work at Apaiang, Apemama, and Nonouti. The faces looked so much more intelligent than they did the first time I saw them. And the singing! I never heard such a change in the voices of the people as there was this year in the scholars of the schools where some of our last teachers have taught. The singing does not begin to come up to perfection, and never will, but it was much better than I ever expected to hear in the Gilbert Islands. Two years ago it was hard work, half the time, to make out what tune they were trying to sing. There were a number of nice bright-looking girls that would have liked to have come to school at Kusaie this year, but I could not bring them, as forty-five are about as many as Miss Palmer and I can manage. The house is more than full now, but I don't think we will ever have any more difficulty in getting all the girls we want."

THE MARSHALL ISLANDS.

Dr. Rife, of Kusaie, sends the report of the tour of the *Star* through the Marshall group, which occupied sixty-four days, from September 21 to November 24. Miss Palmer and the members of the Marshall Training School were also on board. On arrival at Jaluij a very pleasant interview was held with the German commissioner, who is a man of sound judgment and kind disposition. Dr. Rife says:—

"The commissioner thinks, however, that the Christians are too strict in regard to the tobacco question, and told me how much less tobacco some of the traders took since the people have teachers. I, of course, had to acknowledge that to be the fact, but reminded him that at the same islands they probably sold ten times their former amount of cloth. He admitted this, but said that the traders wished to sell the tobacco as well. He has made several very good laws; one to the effect that the merchant ships shall not load or unload on the Sabbath, and the other that women must not go on board ships without their husbands, the *Morning Star* excepted.

"We found the work at Jaluij prospering, and how could it be otherwise with such a man as Jeremaia in charge? There had been a goodly number added to the church, and the schools were in a good way. Jeremaia believes very strongly that as the membership increases, the contributions should also increase. So he tells his people, and so it comes out in his talks as we visit the other islands."

At Milli, the fall of one of the teachers had proved disastrous to the work, and there is little else to report from this place.

"At Mejuero we found the work in good condition, and oh, how the people wanted Bibles! It was not a very pleasant task to divide the few books that I did have, for each one was afraid he would be the one that would be without any. There had been 140 received into the church during the year. We left one of the boys from the school to assist Lejilarik, and took Lemojin aboard with the inten-

tion of leaving him at Arno. We were frustrated in this, however, by the chief of the teacher that we wanted to change. He said that if we took the man that was there we need not leave any other. It was somewhat embarrassing to be thus beaten by a heathen chief, but we of course gave way when we saw his determination, and took our man farther on. We were at Mejuero at the time for the quarterly communion, and on Saturday we went to the other end of the lagoon to spend the Sabbath with Leiberik, the chief who had been to Kusaie. We held communion there while Lejilarik observed it at the other station. They have built during the year a teacher's house and a commodious church. We hardly knew a chief whom we had seen the year before in petticoats, as he now had on a black coat and pants and a white shirt.

"At Arno, at the west end, we found that some unprincipled persons had been bringing very strong temptations to bear upon our young teacher, Lejurlon, and accordingly thought it best to take him to another place. We also learned that Tomas had been a little remiss in duty and advised that he refrain from the administration of the sacrament and the rites of baptism and marriage during this year. An influential chief here had joined the church and was placed on the committee since our last visit. We did not learn that they were specially in need of committeemen or whether they selected him as a mark of honor. At the east end of Arno, Raijok reported things as prospering, but we are not yet able to leave him an assistant on account of the need at other places."

Circumstances somewhat similar to those at Milli had occurred at Malwonlap, but arrangements were made that give promise for better things in the year to come.

"At Wojje they had been helped by some people from Kwojelein, an island some distance away. They had built a small house that served the double purpose of teacher's house and church. The Marshall Islands men formerly wore their hair long and put it up in a knot on the

top of the head, called 'bujok.' I wanted a picture of a bujok very badly, and thought to find one here. They, however, had heard that we were coming, and the bujoks had disappeared as completely as if there had never been any. We found here an old man who remembers an early Russian navigator, Kotzebue, who made his first voyage in 1816. The man must be ninety-five years old."

At Mejij the work was in a fairly good condition, the people having built a church large enough to accommodate all the inhabitants of the island. Two teachers, fresh from school, were left at Ailinglaplap. A teacher who had had a year's rest at Kusaie was again left at Namo. A good report is made from Kwojelein, and at Ujae, Laki is doing a good work, and eleven had been added to their little church. Of Ebon, Dr. Rife says: "Things always look well here, for the work is of long standing. There had been about seventy accessions to the church."

At Namerik, the last island at which they touched, though one of the teachers had fallen, the work did not seem to suffer, and thirty-one were received to the church. During the voyage twenty-four teachers were located, ten of them ordained and fourteen unordained. The church membership is now 2,058, and the contributions were a little in advance of last year; the amount was almost a thousand dollars (\$998.74). The number in the school and the numbers added to the churches are a little less than last year.

THE GILBERT ISLANDS.

Mr. Walkup reports that during 1896 he made two "round tours" through the group, on the *Hiram Bingham*, and subsequently he visited the islands on the *Morning Star*. In the summary of his report he says:—

"In all I have made thirty-five visits, at twelve islands, and while finding much to be thankful for, I feel that the report gives a poor showing for some twenty-two trained workers, with twenty-seven other helpers; but 'the kingdom cometh not by observation.'"

The British commissioner arrived in January of last year and resides at Tarawa. He first proposed that the islands should be divided among the Protestants and Catholics, but Mr. Walkup declined to consider the proposal, inasmuch as our mission has occupied every island, and Christians are living in nearly every village. The commissioner was at first disposed to regard leniently the dancing among the natives, but as he came to understand what was involved in the night revels, he put a stop to this dancing at several of the islands. Mr. Walkup writes that at Maiana, "where the commissioner remained all the month of August, he overturned matters generally. He ordered the government to repair the four church buildings (used also as school buildings), and all the youths under seventeen to be in school, and all males over seventeen to work on public improvements."

In his detailed account of the different islands Mr. Walkup speaks of the difficulties encountered, and of the fidelity of many of the Christians and the failure of others. The report is one in which light and shade are strangely mingled, but the brave missionary is still courageous and anticipates better days. He concludes his report as follows: "We can see that the present is no time to relax our efforts, either the Training School work or the touring. In reviewing our tables we find little change in the number of church members, forty-seven dropped and only forty-nine received. The congregations have been somewhat smaller, but more in earnest, as is shown by an increase of \$150 over last year in their gifts. The schools also show an increase of about 100 scholars."

WORK IN THE RUK ARCHIPELAGO.

The removal of the station from Anapau to Kutua, on the island of Toloas, has been accomplished with a great deal of labor, and the work of the year has been greatly interrupted on this and other accounts. Mr. Price reports that at Uman a good work has been in progress under the care of Moses. At Fefan, where

Manasseh is stationed, and at Fauna, under the care of Josés, there has been little or no gain. At Iras, on the island of Uela, there has never been a teacher located, but Mr. Price visited the place almost every Sabbath through the year, and the work gave much promise. A new church building was put up, but during the tribal war the church was burned. While there has been little progress, a recent visit brought to light some facts that were very encouraging. At Kutua, the new station, the people are very friendly, and the chief stands by the mission and renders valuable assistance in many ways. The people are putting up a church building which is much needed. Mr. Price says: "The attendance at the Sabbath service is very large, and the house is always full at the midweek prayer-meeting. A number have applied for baptism and are now looking forward to entering the church at our next communion."

The Girls' School at Ruk reports, on the whole, a good year, having eighteen pupils, eleven of whom have expressed their desire to unite with the church. Some of the older girls have begun to help in the teaching. The Boys' Training School has an enrollment of thirteen unmarried boys, and twenty-one married couples. Aside from these there is a day school, so that, apart from the Girls' Boarding School, there are 128 at Kutua under daily instruction. From the school ten have applied for baptism.

For reasons of health it was necessary for Miss Kinney and Miss Abell to come to the United States, and their departure would have left Mrs. Logan without any assistance in the Girls' School had not Miss Foss, of Kusaie, generously consented to remain on Ruk for the present year, though she had expected and was ready to come to the United States on furlough.

West Central African Mission.

CHIEFS IN SUNDAY-SCHOOL.

MR. CURRIE writes from Chisamba, February 22:—

"There has been an improvement in

our congregations lately, and our Sunday-school was never better attended. Old men and women who have not many days in which to learn are found sitting by the side of little children who are just beginning their education. It is a sight to make the angels glad. My own class is composed of about fifteen old men—chiefs of the district—and about the same number of young people—candidates for baptism.

"The presence just now of another white man at the station makes it possible for me to spend a little time doing evangelistic work among the villages, and I hope to cover our whole district during the next two or three months, though much of it I have never yet seen."

European Turkey Mission.

FROM SALONICA.

THE stirring events which are transpiring in this region would lead us to anticipate that the letters from our missionaries would be filled with accounts of the movement of troops, and the preparations for war. On the contrary, they are entirely filled with accounts of evangelical movements and of deepening religious interest. Mr. Edward B. Haskell has recently reported the addition of a new out-station, Drama, where regular services are maintained and the brethren, although "despised by that proud Greek city, are letting their light shine." Mr. Haskell also says:—

"We have done some exploring in the new field to the east of Drama and Seres, made accessible by the new railway. Just east of the rugged lower Rhodope Mountains, or rather among them, is a district called Ahur Chellabee. It is in the Adrianople vilayet, at the west end of Thrace, extending to the Bulgarian border, a little east of south from Philippopolis. The people are intelligent, sturdy mountaineers. Our colporter made his first tour there last summer and was delighted with the people and the outlook. The men are chiefly Abbajeés, who go to the cities of Drama, Eskedje,

and Gumurjina to work through the winter, and return home in summer to cultivate their fields and get a fresh stock of cloth woven by their women. In Eskedje four young men seemed at once to embrace the truth, and later in their villages other prepared hearts were found."

Under date of April 10, when the whole population were waiting for the outbreak of war between Greece and Turkey, Dr. House was able to write from Salonica:—

"Never before, perhaps, in my touring have I had such continual sense of the presence of the Holy Spirit with me in the work. The spiritual interest before reported has kept up to some extent in our little congregation here in the city, and as a consequence we are expecting to receive four new communicants at our next communion.

NEW LIFE AT OUT-STATIONS.

"We are also now happy to be able to report that there have been awakenings in other portions of our field. In November I visited Skopia, Kafadartsi, Monospitovo, Murteno, Strumnitza, and Radevich; and in almost every one of these places meetings were held in which the Spirit's presence was felt, and I could not help feeling that, if we had had workers capable of continuing the meetings in each of these places, blessed fruits might have been reaped.

"I returned to the Strumnitza plain in January, and at the time of the Week of Prayer held a series of ten-days' meetings in the two villages of Monospitovo and Murteno, which are only about a mile and a half apart. I held daily meetings in each place, walking back and forth, and spending the nights alternately in each village. To the villagers the meetings seemed the most remarkable they had ever seen. Many outsiders were in attendance, and the numbers sometimes reached 90 and 100 in each place, it was said. Many rose to express their determination to live henceforth the Christian life. After-meetings were also sometimes held, in which individuals were invited to

kneel and consecrate themselves to Christ and his service.

"In the village of Monospitovo some who rose were entirely new men who appeared for the first time as regular attendants at evangelical services. However, the greater number of those interested were from the young people of the two congregations. I think as many as forty people in the two villages must have expressed their decision to live for Christ. Many children offered intelligent and even touching prayers for the forgiveness of sin. Family prayer, which seemed not to have been in use among some, was urged upon all, as well as the regular daily reading of the Scriptures. During this visit we received two new members in the village of Murteno, and at a later visit seven were received in Monospitovo, while a number who wished to be examined were put off until another time. As the result of this awakening there are now new followers in both of these villages. Recently a family of five or six members have been added to the community in Murteno, and now here, where in 1890 there were only three followers whose wives opposed them, there are some ninety-six adherents, and twenty-six or twenty-seven communicants, and a day school with some thirty scholars.

"This village, by the way, is our model village in giving. The brethren here, almost without exception, I believe, give tithes for the Lord's work, just as they give tithes to the government. Last year they gathered in this way over 200 bushels of various kinds of grain and 1,000 piastres from their opium crop. Since 1890 they have purchased a large lot, built upon it a chapel that will hold over 100 hearers, surrounded all with a substantial wall, at a cost of fifty-four Turkish pounds, and they have now a debt of something less than five pounds upon it all, which they hope to pay off next year, when they gather their tithes. One of the despised and persecuted first-followers of 1890 is now mayor of the whole village.

"In Strumnitza also there seems to be a goodly interest developing. We were

able to hold some interesting meetings in this city upon my two recent visits. The preacher there, Mr. Kimoff, reports a continuance of the interest, so that now their place of meeting has become too small to hold their congregations, and they have begun seriously to think about securing larger quarters.

"On a recent visit to Seres nine days were filled up with interesting work, partly among the *few brethren* there, both Bulgarian and Greek, and partly among the villagers of the district who congregate here for purposes of trade. Cottage meetings were held, and quite a number of villagers came to my room at the khan during two or three evenings of my stay. I always find work in this city. The importance of this large place as a residence of an evangelist was again deeply impressed upon my mind.

"Last Lord's Day I spent in the village of Todorak, where a work of the Spirit seems to be in progress in connection with the devout labors of our Bible-woman, and our new colporter, a native of the village. I received one new communicant here, the wife of the colporter who was formerly a bitter opposer, but who has recently given the best evidence of a renewed heart in a life of sincere faith and joyful devotion to Christ's cause. Here quite a number of women give evidence of spiritual awakening. A number of men also, who do not yet dare to attend evangelical services, are said to meet privately on the Lord's Day for the study of the Scriptures. Of late, also, some fifty to seventy children have attended a children's meeting in the afternoon of the Lord's Day.

"Our Servian colporter on the Kosovo plain reports quite a number of inquirers in Prisrend, also two or three new friends in Mitrovitza, and one in Vuchetrun. Never, perhaps, were we more encouraged in the work, but unfortunately the political disturbances of these times are making it more and more dangerous for us to tour. On my last tour, after I alighted from the railway train, everything almost was examined by

a police officer, and even my pockets and notebook searched, which shows the suspicion which the authorities have for all strangers. Then murders are more frequent. Here in Salonica, one of our new followers was, only last week, murdered in his shop, it is supposed for his money. He was a man we had begun to hope much from, as his earnest witness to the truth had made a great impression upon the ward of the city in which he lived. He was a wine merchant, but was convinced that he ought to give up the trade, and seemed to be planning to do so."

Central Turkey Mission.

SEVEREK AND ADIAMAN.

MR. SANDERS has spent nearly seven months at Oorfa, but has returned to Aintab, and reports a recent visit at many of the out-stations. Severek, he reports, has suffered more in proportion than any Armenian community. It was formerly one of our best churches, but the leaders are all gone. The people are now coming slowly into a condition in which they are fairly well off for clothing; though the food supply is scanty, they can yet support their families after a fashion. Mr. Sanders writes:—

"Meanwhile the interest in the Bible is very great among a considerable section of the people. There are two or three centres where the Bible is studied every evening, and this, of course, must bear its fruit. Our church building, school building, and parsonage have all been patched up to such a degree that they are usable."

Of Adiaman, Mr. Sanders says that the situation may be inferred from the fact that of a list of some fifty Christians, who at the time of the massacres had sufficient property to make them eligible for a certain government committee, only one person, and he a Syrian, is living. Of the Protestant pastor, who was a true hero at the time of the massacre, Mr. Sanders says:—

"This man has done a great amount of relief work, besides his church work. Our

church is now in a very flourishing condition. The leaders have not been killed in anything like the proportion at Severeke, though very many have fallen. The priests tell their women they must not come to our church, yet they do not obey them but come in crowds. The Armenians and Protestants have not come together here in worship, except as they have gone to each other's churches. But Armenians have come in great crowds to us, even though great care has been taken to show that no favor will be shown to Protestants in the distribution of relief any more than to those of any other sect. Crowded preaching services were held each day that I was in Adiaman, and the sermons were listened to with the closest attention.

"There is a fine field here for work among the women which we shall probably enter upon soon. Incidentally we may say that, in general, in the very badly injured places we are getting a very strong hold on the women. How important this is in its bearing on the future is very obvious.

"I was invited to preach in the Armenian church, but it only meant that they wished to show their good-will toward me personally."

OTHER OUT-STATIONS.

Mr. Sanders refers to other places, among them Behesne and Jibbin, and he speaks of Beridjik as follows:—

"In Beridjik the Armenians and Protestants worship together continually, and the results are so far very satisfactory. The priest is one of the better type, and he and our preacher work together like brothers. The Armenians are accepting the gospel very eagerly, and when they do this, the adhering to old forms seems a very small matter. There are only about 600 Armenians in Beridjik now, and yet this small number of people have contributed some 7,000 piastres within eight months—about \$246.50, but in America this would mean in purchasing power over \$1,000. Much of this has been spent for the very poor. 'Thy people shall be willing in the day of thy

power.' In their former wealthy days this sum could not, I think, have been gotten out of them. A young girl who graduated last year from Aintab is doing much among the women, besides doing very fine work in her school. Altogether I was much pleased with what I saw there.

"In conclusion I may say that I see no reason whatever to change the positions I took in my annual report. Though sorely stricken, as the eye of the world sees, these Christian communities, when looked at from the standpoint of the kingdom of God, are being built up as never before. The abundant aid given has very materially relieved the distress, but, on the other hand, the spiritual eagerness is not, in my judgment, what it was a few months ago, not even in Oorfa. It may be truly said, however, that while the number specially interested may be less, the large number who are interested are more deeply interested than ever before. The simple gospel has made progress such as to call for shouts of triumph, even though in a worldly point the people are so broken. But given the slightest chance, the Armenians will soon be all right in worldly matters also. 'They are an irrepressible people,' was the comment, and very true comment, of an English vice-consul who happened to pass Oorfa."

Eastern Turkey Mission.

THREE VILLAGES.

In the February number of the *Herald* Mr. Browne, of Harpoot, gave an account of the temporal and spiritual outlook at three cities in the Harpoot field, and he now sends a similar report of three villages in the same district, in which he has spent much time recently. A brief reference to the work in these villages was made in our last number, but our readers will be glad to have this fuller account. Reviewing the whole story, Mr. Browne writes:—

"Miss Bush and Mr. Ellis had preceded me by a week to the first village, — Hula-kegh, — which had long been awaiting our coming. This is the village where

our sainted Paul and his equally devoted wife did such wonderful service till they laid down their lives, martyrs to the faith they so beautifully illustrated. (See *Missionary Herald* for February, 1896, page 86, 'Modern Martyrs in Armenia'.)

"Paul was succeeded by a classmate from the far-away mountains of Koor-distan, who is likewise putting his soul into the work.

"Miss Bush and Mr. Ellis had much of encouragement to relate when I arrived, and, indeed, the meetings from the first showed that the people had been made willing and were eager for 'times of refreshing.' Three daily meetings seemed all too few to satisfy this hungry-hearted people, a large share of the congregations being their Gregorian neighbors. Not simply did the general expectancy and desire hasten the blessing, but we rejoiced in the cordial coöperation of the preacher and the most spiritual of the brethren and sisters. Souls seemed greatly affected, if not born again, at every meeting. All day long, and sometimes after the third meeting, and long after our bedtime, inquirers were remaining outside our room, waiting their turn for personal conversation.

"Finally, the girls' schoolroom could hardly hold the meetings for inquirers, and again and again, on successive meetings, every one in that crowded room took part in prayer at least once during the meeting. More than once I went to those meetings with some carefully prepared subject, and the Spirit took the meeting right out of my hands, and I found no chance to use any subject.

"Thus two very blessed weeks passed. The longed-for communion came. Twenty-eight were received into the church, with a much larger number hoping to unite the coming Easter. Some features of that delightful day I can never forget. Dear Brother Ellis reckoned it one of the 'white days' in his life. His face seemed fairly to shine as he passed the elements to some for whom he had 'travailed in birth.' Only a few days after he sat down at the marriage supper of the Lamb. He

sent a letter from this village, in which he said: 'I write out of one of the gladdest experiences of my life, a revival of spiritual life and genuine interest and power. A great number of the young men are taking their stand for Christ. If you wish to see a whole village full of joy and song, come here.'

"Among some of the more manifest fruits of this work of grace are the conversion of both teachers; 300 women in daily attendance, with forty in the catechumen class for the Easter communion; many women devoting themselves to house-to-house visitation and instruction of their newly converted sisters; the continuation of separate meetings for women, men, young men, and boys; over 150 pupils in the schools; many hopefully converted, and, in one word, 'great joy in that village.'"

HOOILOO AND PERCHENJ.

"Our experiences in the next two villages were similar in very many respects, though with certain features different.

"In the second village, Hooiloo, the majority of the houses had been utterly destroyed, their *débris* making some streets still impassable. Among these were the costly Protestant chapel and both school-houses, which the ambitious, generous people had built with comparatively little assistance from the missionaries. After repeated obstructions by the government, they succeeded in enclosing their chapel yard, and there, all winter, with leaking roof and muddy floor, in that dark, damp, unwholesome place, with foulest air, they have held their meetings and housed their large school.

"Unfortunately, there had been no preparation for our coming, as at Hula-kegh, and we found both pastor and people in a very cold spiritual state, so that the blessing was delayed, and probably much limited on that account. Nevertheless, it was not long before the promised blessing began to appear. Then came heart searchings and confessions by the church; earnest seekers for salvation among old, and especially among the

youth, even among the Gregorian youth, who began to attend our services in large numbers; daily sunset meetings, thronged, and with at least 200 women present; Sabbath services so large that many were unable to find even standing room; invitations from the Gregorians to preach in their immense church, where at least 300 women listened to Miss Bush, while our meeting place was at the same time packed with men at our Sabbath-school; in a word, such a general awakening and blessing as the oldest members said had never been in the history of the church. While but eight new members were received during our visit, they have hopes of receiving a large accession at Easter.

"At the third village, Perchenj, we had much the same experience; only not having had any preacher for a long time, the spiritual outlook at our coming was most depressing. The blessing, though necessarily delayed, was quite as marked as at the other villages, and greatly refreshed and strengthened the disheartened people. They are delighted with their newly organized girls' school and boys' school and women's meeting, many women here and in Hooiloo giving lessons to their neighbors, while the brethren continue daily meetings until Easter, with three crowded meetings on the Sabbath, besides the Sabbath-school.

"In reviewing these spiritual awakenings, which God has permitted us to see in all the cities and villages we have been able to visit thus far, certain features have been common to all which lead us to feel that their results are the fruits of the Spirit, and therefore are genuine and permanent. (1) They were neither preceded nor attended by any machinery, nor conducted in accordance with any special method. (2) They at once generated a great hunger for the Word, and were invariably attended by a large sale of Scriptures, accompanied by a corresponding large sale of hymn books. In fact I was compelled in one village to have services entirely for praise, which extended to two hours, and left the people still unsatisfied. In another we felt it wise to greatly limit our singing, as

it so excited the attention, if not hostility, of the Turks. (3) The marked attraction to the Gregorians of these meetings for preaching, prayer, and praise, and their confessions that their church ritual failed to furnish their souls any such food and refreshment. We are confidently expecting a growing demand for such meetings in the old church, or large accessions to our numbers."

GOVERNING PRINCIPLES.

"I would like to emphasize also two or three leading principles which direct all our efforts in this difficult task of resuscitating and reorganizing our field work. *First*, We keep to the front the fact that all this work of evangelization and education is God's work and theirs primarily, and quite subordinately that of the American churches through their missionaries. The responsibility for its development is theirs, and we stand ready, according to our resources, to be their counselors and helpers; but theirs are the work and the reward. Our help of every sort is invariably to supplement theirs.

"*Second*, Necessarily connected with the first is the vital importance of reaffirming, as strongly as ever, the principle of self-support. In saying this we are by no means ignoring the terrible condition of this people, dependent for the time being on the loving ministrations of the Christians of Europe and America. While standing ready to help them on their feet and start them again, materially and spiritually, we clearly show them that this is only to tide them over a temporary exigency; but we should prove anything but their true friends if we did not, at any cost, insist on the great principle that again, and from this new beginning, they must cheerfully assume all the burden of their work God gives them ability to carry; and then we will gladly become their faithful assistants. Our great aim is to help develop, not to pauperize, these Oriental Christians.

"*Third*, Directly in the line of the two preceding principles, and their legitimate development, is the future extension of

the work from these churches as subordinate centres, rather than from the one centre at Harpoot. Our efforts in these three villages illustrate this. The first village or church was nearly in the centre of four other villages, in all which we propose to prosecute work *through this church*, to which principle and responsibility they gladly assented. There will be but one church and pastor for a long time probably for this section of the field, but we hope there may be schools, possibly preaching, in all. Likewise the other two villages were each a centre for five near villages. Making each church our base of operations, while continuing there our daily services, we visited also all these near villages, in some of which not a Protestant remains. Everywhere we received a glad welcome, preached in the Gregorian churches, and received important requests for preachers or teachers. We have at least twenty such remnants of churches, the nuclei of almost unlimited work and the subordinate centres of missionary help in the development of Christ's kingdom in this part of the 'Land of Eden.'"

BAIBOORT. — A VARTABED'S THANKS.

Mr. W. N. Chambers writes from Erzurum, March 1, of the first tour he has made since the massacre, visiting Baiboort, Erzingan, and Kemakh. He everywhere found the Armenians full of gratitude for the kindness shown them, and the Turkish officials were polite and obliging. At the important central city of Baiboort 1,000 persons are known to have been killed during the massacre, and about the same number are missing. In the city itself there are 232 registered orphans, between the ages of one and twelve, and in the villages there are more than 1,000. Formerly the shops of the city belonged to the Armenians, who controlled the trade; now these shops are for the most part occupied by Moslems. A daily ration of bread is issued to 400 destitute persons. Mr. Chambers was kindly received at the house of a former well-to-do Armenian, but the house was

now stripped, and the owner and some twenty-five other prominent persons had been in prison for eight months, but were released at the time of the general amnesty. On Sunday evening Mr. Chambers went to the Gregorian church, and he writes: —

"The Vartabed took occasion to make an address, and expressed on the part of the people the deepest gratitude for the Christian sympathy and assistance rendered by the brethren of America and England. He spoke of the grace of Christ and power of the gospel as being the real sources of the wonderful manifestation of Christian brotherly love and sympathy. He remarked that America had no personal interest in this land. They did not know the Armenians, and were under no obligations to them. 'Why then stretch forth a helping hand in such liberal generosity? The grace and power of the gospel had led those brethren on the other side of the world to realize the love of the blessed Saviour. In service to him they have, through God, saved the Armenian people, who were on the brink of destruction.' He expressed lively satisfaction at the presence of the 'honorable foreign brother.' 'The children of wretched Armenia could not repay their brethren over the sea. They could not give expression to their heartfelt gratitude. They can only pray that long life, prosperity, and the choicest blessings of the eternal God may be their portion in rich abundance.' The response of the hearty 'Amen' of the people seemed to increase in volume as it echoed amongst the pillars of their beloved sanctuary that had been so wantonly desecrated and despoiled. I was deeply impressed with the earnest words of the preacher and the hearty response of the people."

From Baiboort Mr. Chambers went to Puloor, a village about twenty-five miles west, having 260 Turkish and sixty Armenian houses. Fifty-three able-bodied men, nearly one man to each family, had been massacred, and most of the others had through terror embraced Islam, though

they have since recanted and returned to their empty homes. By strenuous effort they had secured a harvest, but just as the harvest was gathered, the tax collectors appeared and took away nearly \$800 from these sixty Armenian families. The people were sad and hopeless, and nothing that Mr. Chambers could say seemed to arouse them from their lethargy.

Of Erzingan Mr. Chambers writes:—

“The city of Erzingan suffered much less than Baiboort. The shops were all plundered; only 100 persons were killed, and none of the houses were touched. Some of the villages suffered badly. The cotton weaving industry has been a great help to both city and villages. Scores and hundreds of looms are in operation, so that we hope that the need of relief may soon be past. Here our Gregorian brethren were most cordial and earnest in their expressions of gratitude. A deputation waited on me to express, on the part of the people, the deep gratitude they felt for the assistance rendered. They presented the cases of two villages as worthy of assistance in rebuilding their ruined houses. One of these villages had been entirely destroyed, and the inhabitants were existing in Erzingan city. Not a building remained intact, and the people were unable to build even huts. In the other village the slaughter was cruel, and the half of the buildings were destroyed. Those who have been left houseless need assistance to put up houses sufficient for protection. Under favoring circumstances Erzingan city and district will have so far recovered the coming spring as to need no more assistance. I am very glad to say that the relations between the Gregorian and Protestant communities are very cordial.”

Madura Mission.

EVANGELISTIC WORK.

MR. ELWOOD, of Palani, writing February 9, says:—

“After returning from the mission meeting, last September, I set before my agents the good that would result to the

station, if we as a body invited Mr. David to come here and hold a series of meetings. They gladly agreed, but Mr. David had so many engagements that he was not able to come before last week.

“After riding thirty-five miles in an uncomfortable vehicle, it might have been expected of him that he would want to rest; but he said that as soon as he saw the people waiting for him, all his weariness passed away and he wanted to speak to them. The people were gathered in a shady place near the bungalow, and he, standing on the school steps, preached in his earnest way. One girl was convicted at that meeting and sought pardon of her Saviour. ‘One drop,’ he said.

“During the three days that followed he spoke at two regular meetings daily and at such other meetings as seemed necessary. One day he spoke, including all the meetings, for not less than six and one half hours. The children were the first to feel the power of the Spirit, and they all, with one mind, were seeking the Lord with tears. Next, my agents and some of the village people yielded themselves, but many, yes, most of the supposed church members did not seem to be much moved. At the next meeting, after I had spoken of their apparent indifference, Mr. David spoke in the lowest Tamil, such as is used by the coolies and others who are unable to read. They were cut to the heart, and many of them with tears were kneeling before the platform, seeking the Lord. One evening he spoke to an audience of Hindus, and for an hour, in forceful language and with unusual power, he showed them their sins and exalted Christ. There was no listlessness, no murmuring, no interruption. They were completely in his power, and it was a sight that made me rejoice. He said that if work could be carried on among this class for a week many of them would be crying to God for mercy.

“Mr. David knows how to fit his speech and manner to every class. He speaks in one way to the lower classes and in an entirely different manner to educated Hindus and Europeans. He makes himself all

things to all men, and so finds favor with every class. His face is always beaming with joy, and even when preaching the severest things there is a happy look in his face. As a guest he is most agreeable and brings abundant sunshine with him. I have nothing to say about him except praise.

"I do not know how many conversions there were, but considering the small audience (perhaps 300) I should think that from one third to a half were either converted or greatly quickened."

Ceylon Mission.

REVIVAL IN THE TRAINING SCHOOL.

REV. THOMAS S. SMITH, of Tillipally, under date of January 21, writes:—

"I have not written you of the precious awakening in the Training School, in connection with the visit of Mr. Hub, the new Young Men's Christian Association secretary. I had felt all through the year that the school was in a critical state, and that numbers of the pupils were holding back against their own convictions of truth and duty, and I feel that Mr. Hub was taught of God to speak the needed message. He addressed the boys and teachers from Christ's words to the dead son of the widow of Nain, 'Young man, I say unto thee, Arise.' As he spoke the rain suddenly poured down in torrents and the boys had to gather close about us in the church to hear at all. I never felt more conscious of the pouring out upon myself (as interpreter) and my audience of the spiritual rain from heaven, and that very night sixteen of our dear boys gave their hearts to the Saviour and came out decidedly as his followers. A few weeks later we admitted eleven of them to the church in one day, and nearly as many more will join the church later. One of the eleven was a senior, who had long seemed a hopeless case, and another a junior, who has long been the leader of the anti-Christian party or clique in the school, and both of them confessed that they had been resisting their secret convictions ever since the meeting of Octo-

ber, 1895. You will rejoice in this great blessing to the school. It puts the Christian boys in a majority in the school, and creates a new atmosphere, and reacts most favorably on the discipline and even on the scholarship of the boys."

South China Mission.

A CONGREGATIONAL ASSOCIATION.

DR. HAGER writes under date of February 17:—

"We have just held the second annual Congregational Association of Christians at the city of San Ning. The meetings were attended by some seventy or eighty helpers and Christians, and were continued for five days, with four sessions each day. From 7 to 9 A.M. the Bible was studied, interspersed with hymns and prayers; from 10 A.M. to 12 M., from 2 P.M. to 4 P.M., and from 6.30 P.M. to 9 P.M. various themes were discussed and many truths presented. Last year I acted as moderator, but this year the moderator, scribe, organist, and chorister were all Chinese; and I must say that I never attended a more excellent set of meetings. Some of the speakers were not only eloquent, but also highly spiritual in the handling of their themes. Christ seemed to be magnified, and self abased.

"The following subjects were discussed: 'The preacher's call,' 'The study of the Bible and other books,' 'The preacher's simple manner of life,' 'Consecration of soul, body, and money to the Lord,' 'The best method of instructing and educating the children of Christians,' 'How can the Church instruct its helpers and those who are beginning to preach?' 'The duty of the preacher to the converts, and the best method of instructing them,' 'The duties of the chapel keeper and the relation of the preacher to him,' 'The best method of itinerant preaching,' 'The significance and value of the Lord's Supper,' 'Self-denial and the necessity of receiving the Holy Spirit to overcome all sin,' 'Faith and its reward,' 'The best method of supporting the poor of the church,' and 'The duty of the members to

the church.' All these themes were debated for two hours and more, and all went away from the meeting feeling that it had been good for them to come together in this manner. At the last meeting the chapel was literally packed, when some 150 persons, half of whom were still heathen, listened to a large number of short testimonies for Christ, in which a great deal of earnestness and spirit was manifested. It has never been my lot while in China to attend a better Chinese meeting, when five adults were received into the church and \$4.40 were raised for two blind members of the church. This is the largest gathering of Congregational Christians that has ever occurred in South China, and, with one exception, the largest that has ever occurred in the country district.

"During the process of the meetings some \$30 were also raised for assisting to pay the salary of a teacher in a neighboring ancestral hall. The elders of the school wanted us to provide an English teacher, and for some time we had given up all hope of securing any one, when one of our former preachers returned from Australia. He considered our proposal at first with some disfavor, as the salary of \$15 per month seemed very small, when he had been earning some \$80 or \$90 abroad; but the Lord laid his hand upon him, and he decided to undertake the work, trusting the Lord for his support.

"I was asked to help open three other schools, and to each I promised a little aid if the parties asking me would assist. This was readily granted, so that the light will be carried to three more villages. Oh, that I had more of the Lord's money and more consecrated teachers to carry forward the work of God!"

Shansi Mission.

MEDICAL WORK.

DR. HALL, writing from Liman, February 24, reported the large number of patients that were coming for treatment. On one day, the doctor says, over sixty were present, some of them coming from

villages from three to ten miles away. The number of villages represented by patients since January exceeds forty. At a later date, March 8, Dr. Hall says that he has turned away more than fifty patients during the preceding five days, as he had no place to put them, and he adds:—

"The patients sleep on the native beds and on the floor. Fourteen are sleeping in the chapel. I go to each room and treat each patient three times a day, morning, noon, and night, and pass around several times during the day. I also see *all* the men at morning prayers (ten o'clock), and again at afternoon service, when I can find time to go. We are now having some 'seasons of refreshing' in the hospital. Pastor Chu, of the China Inland Mission, one of the most interesting natives I have seen, is preaching daily to the patients. He came to visit us here and when he saw so much to do he said, 'It seems to me that the Lord called me to Liman at this time to do his will, and I must obey.' His childlike faith and his perfect confidence in the promises of our Father are an inspiration to all who hear him. He presents the gospel in such plain yet forcible terms that the people must understand. Twice a day (10 A.M. and 3 P.M.) are the patients brought together for instruction and admonition. We are also having a number of others coming to daily worship. I am keeping a daily record of the *men* in the chapel; so far this month the number has averaged sixty-eight. This does not include the women; they have worship in their own court at the same time."

A STATION CLASS.—SELF-SUPPORT.

Mr. Atwater, writing from Fen-cho-fu, February 20, says:—

"Our station class, which closed this week, was a success in many ways—in attendance, in spirit, in work done, and last, but not least, in self-support. At the close of the meetings a subscription list of those willing and able to help defray the cost was opened, and almost the entire amount was raised on the spot. This substantial evidence of their appre-

ciation of the gospel, and of the opportunity to meet together and study it, gives us great joy.

"During the progress of the meetings we felt that there were at least ten of those on probation who were ready for baptism. These ten were examined, and on Sunday, February 14, were baptized. This is the largest number yet received at one time at Fen-cho-fu, all of them above twenty years of age, and most of them heads of families. Their wives only need the help of some Christian woman to be brought into a knowledge of the Saviour and fellowship with him. This is a great lack in the work at this time.

"But many things seem to emphasize the fact that we are entering upon a larger work. There are a number of promising men on probation now, and others are being added.

"One indication should be mentioned. The boys' boarding school was not opened in the fall, for several reasons. But there were several of our probationers and church members who were evidently at a loss what to do with their children. They did not wish them to attend the native schools, and there was no other school convenient. At their earnest request we have consented to reopen the boarding school on the following conditions: They are to pay the *entire* cost of the food and one half of the cook's wages; we will furnish the teacher, but they are to board him themselves. We will teach nothing in the school but Christian books and the common branches, arithmetic, geography, and the like. These conditions they are glad to accept and they say that about a dozen boys will be on hand in a few days."

Japan Mission.

PREACHING WITH THE LANTERN.

IN a previous number of the *Herald* allusion was made to an evangelistic tour through the island of Kyushu made by Mr. Allchin, of Osaka. A detailed report of this tour has now been received from

Mr. Allchin, some portions of which we give here. Accompanied by Mr. Ando he began at Fukuoka, where the reception was not as cordial as in places subsequently visited. Two nights were spent at Yanagawa, where Presbyterians, Methodists, and Congregationalists united in the services. Mr. Allchin writes:—

"The spirit of union among different denominations is one of the many cheerful features of my lantern work. The first meeting was held in the Presbyterian church, but the building was so uncomfortably jammed with 250 people that a theatre was secured for the second night. In spite of its tumble-down condition the theatre was filled, 1,000 hearers listening with rapt attention to the story of God's love. The Christians expressed great delight that the blessed gospel received such a wide and respectful hearing from their neighbors.

"At Omuta my coming had been well advertised and more than 1,000 tickets distributed. As early as four o'clock in the afternoon some people went to the theatre and spread their blankets on the floor in order to secure a good place, although seven o'clock was the hour for commencing. Long before this hour 1,200 people had assembled, and the doors were closed. Omuta is the centre of the famous Mûke coal mines owned by the millionaires—the Mitsui family. The population is not above three or four thousand; but owing to the presence of so many officials connected with the coal industry, the town is modern and progressive. I felt my own heart stirred that night by the gospel message. While singing the solo, 'How great is thy compassion, Lord!' (the words being thrown on to the screen) this vast audience was as still as death, letting loose a tremendous volume of pent-up breath as the last note died away.

"At Kumamoto a large clubhouse was hired on the first night, because it is possible thus to secure the attendance of officials and others who would not go to a church. The next night being Sunday the church was used and crowded to overflowing, a

large number standing on the outside listening at the open windows. Fully 800 were present on each night. By special request I went to the house of a Christian doctor who lived in the country near Kumamoto. The house stands isolated from any village, and yet more than 300 farmers with their wives and children crowded into the upper rooms. Some late comers could not get in, but obtaining a ladder they climbed on to an adjoining roof, where they sat and listened as attentively as the rest.

"Yatsushiro is another example of a decadent church. There is no preacher here; but the few Christians worked hard for a few days, and succeeded in getting 500 and 600 to the meetings. The owner of the theatre thought it was a special time for him, too, to show his earnestness in religious matters. He has a shrine at the left of a side entrance which he lighted up brilliantly with candles on this occasion; and while I was speaking inside he was intoning his prayers outside. Although my lantern services usually last about two hours, I was strongly urged at this place to make them longer. I preferred, however, that the people should return home wishing for more rather than dissipate the serious impressions by wearying them.

"I met with one of the surprises of my journey at Minamata. This town is small, not more than 3,000 inhabitants, and yet over 1,000 people assembled each night I was there. It is an out-of-the-way place, temporarily without a preacher, and with only a mere handful of Christians. The work is in charge of a Bible-woman whose influence is felt and whose labors are supplemented by the earnest efforts of a young Christian dentist. The work on a new theatre was specially hurried to be ready for my coming, and the owner generously gave the free use of it for two nights. No one could wish for quieter and more appreciative audiences. The 'little flock' were greatly elated, and I felt that this combination of favorable circumstances must result in producing a large number of inquirers after the truth."

OPPOSITION. — RESULTS OF THE TOUR.

Kagoshima is the most southern point of the Kumi-ai work in Kyushu. It is a very attractive city, yet Mr. Allchin writes:—

"Thus far we had met with no opposition; but an attempt was made in Kagoshima to disturb our meeting. Some one threw stones on to the roof of the theatre and others kept up an incessant beating on a large drum at a shrine near the entrance. The presence of the chief judge and some minor judges acted like a tonic on the policeman, who soon stopped the stone-throwing. The next night a band of musicians assembled at the shrine and sang at the top of their voices while our meeting was in process. Fortunately I am blessed with good lungs, and when the gauntlet was thus thrown down for a test of lung power I took it up. The musicians soon gave up in despair. I preached and sang the gospel to more than 1,300 adults on those two nights."

Passing by steamer and jinrikisha, Mr. Allchin was much delayed in his journey by the difficulties of traveling, and was unable to reach Miyakonoji, a point twenty miles over the mountains, in season for a union and baptismal service which had been announced. He writes:

"By the time (8.30 P.M.) we reached the town we were half perished with cold and hunger. The Christians were still waiting for us at the meeting place. It was useless to plead for a postponement on account of our used-up condition, and so we began at 9.30 and returned to the hotel at 11.30, thus finishing a day of varied experiences and great weariness. The lantern preaching services in this town differed little from other places. There were the same eager, upturned faces gazing wonderingly at the pictures; the same rapt attention; the same enthusiasm and delight among the Christians. A recent letter from the preacher informs me that my visit has stirred up much talk in the town about Christianity, and there are many new hearers at the preaching services.

"I shall never forget Nobeoka, the last

place I visited. The meeting was held in a clubhouse adjoining a Shinto temple. Among the 500 people assembled on the first night were a member of the National House of Representatives, a chief judge, several other judges, two Buddhist priests, one Shinto priest, and two policemen; and yet, in spite of this array of authority and influence, some rascal got safely away with my new shoes. Until I reached home I hobbled about in Mr. Ando's shoes that were too short for me.

"The effect of this first night's preaching was so favorable to Christianity that the Shinto priest spent all the next day interviewing these influential people to prevent the loan of the clubhouse for another night. But he didn't succeed; on the contrary, the audience was much larger. For a week or two in the latter part of my journey a Buddhist priest traveled a few days ahead of me, lecturing with a lantern on the work of the Japanese Red Cross Society during the late war. In speaking

therefore on the Good Samaritan, I emphasized the fact that the spirit of that society and other humanitarian movements sprang from the teaching of Christ in that parable.

"The sight of weak churches that had once been strong, and of so many bands of Christians without preachers to minister to them, saddened my heart; but I believe the limit of their weakening has been reached, and that better days are before them.

"These great crowds indicate, not simply a decrease of prejudice, but a widespread desire for gospel truth. During this tour of 1,300 miles I held thirty-one preaching services, before audiences that numbered in the aggregate more than 15,000. Fully 13,000 of these heard the gospel for the first time, and would not have heard it on this occasion but for the lantern to attract them. This is a convincing proof of the great help of the magic lantern when properly used in the work of evangelization."

Notes from the Wide Field.

CHINA.

EXTRAORDINARY GROWTH.—Notes of cheer come from almost every mission field within this great empire. At a meeting held in Hangkow, early in the year, at which representatives of many denominations working in China were present, Dr. Griffiths John, of the London Society, made an address a summary of which is given in the *Independent and Nonconformist*, of London. We take the following extract from the report of Dr. John's address:—

"There was much at the present time to be thankful for. During the past year there had been no riots, no massacres. The increase to the church had been phenomenal. In Fuhkien, in the neighborhood of the Kucheng murders, some 20,000 had applied for baptism, of whom 5,000 had been accepted. In Manchuria and the Shantung province there had also been large ingatherings. In the Hupeh province some hundreds had been added to the church. He had never been more satisfied with any candidates than with those recently received. The work was extending into the province of Hunan; at Heng Chow, in that province, from twenty to thirty men, all candidates for baptism, had been formed into a Christian society. This was entirely the result of native effort. We have been praying for Hunan and for the conversion of Chow Han, but God's ways are not our ways. Chow Han has been silenced, but at heart is perhaps still an enemy. God is, however, opening Hunan in his own way, and by such agencies as this. I have received an invitation from one of the leading inhabitants of Heng Chow to visit him. Pray for me and any one who goes with me. My desire is to open up that province, not for one society but for all. 'Hunan for Christ' must be our motto." Having referred to the vast circulation of Christian literature by this and other societies during the year, Dr. John continued:

“Very remarkable advance has been made all along the line. We were never so strong as we are now. Our prospects were never so bright as now. I sincerely believe that we are on the eve of great developments in connection with mission work in this land. China is not in love with the changes that are coming, but come these changes must. There are mighty forces at work which are carrying China along. The world is moving, and China must move too.”

Notes for the Month.

SPECIAL TOPICS FOR PRAYER.

For the mission in Micronesia: With thanksgivings for the progress of the past year and the safe return of the *Morning Star*, let there be special prayer for the lonely missionary laborers, as well as for the native Christians in their weakness and amid their manifold temptations. (See pages 231 and 253.)

For Japan: That the present promise of quickened spiritual life within the empire may be fulfilled. (See pages 224-230.)

For Greece and Turkey: That in the settlement which follows war, the cause of liberty and religious freedom may be advanced.

DEPARTURES.

May 15. From New York, Rev. Theodore A. Elmer, a recent graduate of Princeton Theological Seminary, to become professor in Jaffna College, Ceylon.

May 20. From San Francisco, Miss Mary E. Stanley, returning to the North China Mission.

ARRIVALS IN THE UNITED STATES.

April 14. At San Francisco, Rev. I. M. Channon and wife, of the Micronesian Mission.

April 29. At New York, Rev. John S. Porter and wife, of the Mission to Austria.

May —. Rev. William H. Noyes and wife, of the Japan Mission.

The *Morning Star* arrived at Honolulu, March 29, and at San Francisco, May 2.

DEATHS.

At Kodeikanal, April 1, Clara, daughter of Rev. and Mrs. E. P. Holton, aged 18 months.

At West Brattleboro, Vermont, April 27, 1897, Mrs. Lydia Bates Grout, wife of Rev. Lewis Grout, formerly of the Zulu Mission. Mr. and Mrs. Grout joined the Zulu Mission in 1846 and were released in 1862.

At New York, May 13, Miss Abbie S. Herrick, daughter of Rev. and Mrs. George F. Herrick, D.D., of Western Turkey.

Missionary Concert Topics.

THE following are the topics suggested by the Coöperating Committees of the American Board for the remaining months of 1897:—

June. Japan. *July.* Medical Missions. *August.* The Island World. *September.* Missionary Schools. *October.* India and Ceylon. *November.* Home Department—Annual Meeting. *December.* Work of Women's Boards.

Donations Received in April.

MAINE.

Belfast, "Forward Movement," 1st	
Cong. Y. P. S. C. E., toward sup-	
port Rev. J. K. Greene,	10 00
Brunswick, Geo. T. Little,	10 00
Deer Isle, 1st Cong. ch.	2 00
Gorham, 1st Cong. ch.	120 00
Greenville, Cong. ch.	14 00
Portland, A friend,	100 00
Sebago Lake, Cong. ch.	3 00
Skowhegan, Island-ave Cong ch.	18 00
Turner, Cong. ch.	24 00
Washington, Cong. ch.	5 00
West Sumner, Adeline E. Barrett,	1 00—307 00

NEW HAMPSHIRE.

Amherst, Cong. ch.	7 00
Atkinson, Cong. ch.	18 84
Claremont, Cong. ch.	20 00
Concord, West Cong. ch.	21 00
Durham, Cong. ch.	8 06
East Westmoreland, Friends,	2 00
Langdon, 1st Cong. ch.	6 50
Littleton, Three friends,	5 00
Lyme, Cong. ch.	85 00
Meredith, Cong. ch., for work in	
Marash,	20 00
North Hampton, Cong. ch.	23 00
Rye, Cong. ch.	25 00

Short Falls, "Forward Movement,"

Y. P. S. C. E., toward support Rev.

J. H. Pettee, 5 00—246 40

VERMONT.

Brattleboro, Centre Cong. ch., m. c. 16 48
 Cambridge, Mrs. Charlotte Safford, 5; Mrs. S. M. Safford, 5, 10 00
 Cornwall, E. R. Robbins, 10 00
 Danville, Cong. ch. 35 00
 Duxbury, Cong. ch. 7 18
 Hartford, Cong. ch. (of which 50 from J. G. Stimson), 59 87
 Newfane, Cong. ch. 8 65
 North Craftsbury, Cong. ch. 5 00
 Northfield, Cong. ch. 13 83
 Norwich, Mrs. Ellen M. Clarke, 2 00
 Simonsville, Cong. ch. 1 75
 West Glover, Cong. ch. 2 00
 Weston, Cong. ch. 6 50—178 26

MASSACHUSETTS.

Abington, 1st Cong. ch. 7 95
 Amesbury, "Forward Movement," Main-st. Cong. ch., toward support Rev. H. G. Bissell, 100; Union Evan. Cong. ch., 13.50, 113.50
 Amherst, North Cong. ch. 25 00
 Arlington, A friend, 50 00
 Auburndale, Cong. ch. 500 00
 Barre, Cong. ch., to const. Mrs. J. H. GODDARD, H. M. 154 11
 Boston, Central ch. (Jamaica Plain), 154.92; 2d ch. (Dorchester), 82.80; Harvard ch. (Dorchester), 6.10; So. Evan. ch. (W. Roxbury), 5.42; Eliot ch. (Roxbury), 2.60; Union Cong. Sab. sch., for native helper, Turkey, 25; Margaret Mission Band, 10c. 276 94
 Boylston, A friend, 2 00
 Braintree, 1st Cong. ch. 17 42
 Brookline, Harvard Cong. ch., 258.87; Friend, 500, 758 87
 Cambridgeport, Wood Memorial Cong. ch., 60; Newell Chamberlain, 50, 110 00
 Chelsea, Marcia B. Fuller, 5 00
 Chesterfield, Cong. ch., 3.35; Rev. H. E. Thygeson, 10, 13 35
 Cohasset, Cong. ch. 2 00
 Coleraine, Cong. ch. 9 35
 Dedham, 1st Cong. ch. (of which 4.16, m. c.), 212 66
 East Bridgewater, Union Cong. ch. (of Fall River, Central Cong. ch. (of which 75.12, m. c.), 112 12
 Gilbertville, Cong. ch. 106 98
 Greenfield, 2d Cong. ch. 32 40
 Hanson, Cong. ch. 5 35
 Haydenville, Cong. ch. 7 11
 Hinsdale, Cong. ch. 11 00
 Hopkinton, Cong. ch. 69 50
 Hyannis, Cong. ch. 7 35
 Hyde Park, Clarendon Cong. ch. 4 52
 Kingston, Mayflower Cong. ch. 25 00
 Lakeville, Precinct Cong. ch. 14 30
 Leicester, 1st Cong. ch. 37 26
 Lexington, "C. H." 20 00
 Linden, Cong. ch. 9 50
 Littleton, Ortho. Cong. ch. 15 28
 Longmeadow, A friend, 4 32
 Lowell, John-st. Cong. ch. 50 00
 Maynard, Cong. ch. 100 00
 Millbury, Rev. Geo. A. Putnam, 5 00
 Newbury, 1st Cong. ch. 20 90
 Newburyport, North Cong. ch. 26 34
 New Salem, Cong. ch. 11 25
 Norfolk, Union Cong. ch. 10 00
 North Brookfield, 1st Cong. ch. 31 66
 North Easton, Swedish Cong. ch. 5 00
 North Truro, Mrs. Benj. Coan, 5 00
 Oakham, Cong. ch. 5 00
 Orange, Central Cong. ch. 79 99
 Otis, W. H. Hawley, 2 00
 Pittsfield, South Cong. ch., 27.95; Geo. Wells, 10, 37 95
 Reading, Cong. ch. 10 00

Sheffield, Cong. ch. 7 48
 South Framingham, Grace Cong. ch. 72 14
 South Hadley Falls, Cong. ch. 21 04
 South Weymouth, Union Cong. ch. 110 00
 Springfield, South Cong. ch., 100; Hope Cong. ch., 98.18; North Cong. ch., 52.97; Park Cong. ch., 31.19; Faith Cong. ch., 12.05; South Cong. Sab. sch., for native agency, Armenia, 10, 304 39
 Taunton, Cong. ch. 6 60
 Templeton, Trinitarian Cong. ch. 11 82
 Townsend, Cong. ch. 15 71
 Uxbridge, Cong. ch. 118 59
 Waltham, Trinitarian Cong. ch. 23 26
 Wellesley Hills, "K." 400 00
 West Boxford, Cong. ch. 4 65
 West Boylston, Cong. ch. 11 00
 West Medford, Cong. ch. 81 00
 Westminster, 1st Cong. ch. 28 00
 West Newton, 2d Cong. ch. 317 17
 West Somerville, Cong. ch. 7 49
 West Springfield, A friend, 10 00
 West Yarmouth, Cong. ch. 2 00
 Winchester, Cong. ch. (of which 15, Easter Thank-offerings), 290 00
 Worcester, Plymouth Cong. ch., 42.94; Lake View Cong. ch., 12; Church of the Covenant, 5, 59 94
 —, Anonymous, "D." 800 00—5,846 05
 Legacies.—Boston, Mrs. S. A. B. Field, by J. W. Field, Ex'r, 500 00
 Enfield, Josiah B. Woods, by R. M. Woods, Trustee, 80 00
 Northampton, Numan Clark, 100 00
 Springfield, Grace N. Hunt, by Henry W. Bosworth, Ex'r, 1,800 00
 Taunton, Betsey Perkins, interest, 8 24
 Uxbridge, Sarah B. Ellis, by W. M. Thayer, Adm'r, 500, less expenses, 455 00—2,943 24
 8,789 29

RHODE ISLAND.

Central Falls, Cong. ch. 68 41
 Peace Dale, "Forward Movement," Y. P. S. C. E., 8.75; Young Woman's Soc., 1, both for support of missionary, 9 75
 Providence, Beneficent Cong. ch., for the Debt, 51.68; Central Cong. ch., Ladies' Aux. For. Miss. Soc. for salaries of missionaries, 33.75; Plymouth Cong. ch., 27; North Cong. ch., 17.05, 129 48—207 64

CONNECTICUT.

Berlin, 2d Cong. ch. 25 00
 Branford, "Forward Movement," Y. P. S. C. E., toward support Rev. John Howland, 10 00
 Bridgeport, Olivet Cong. ch. 29 00
 Bristol, Cong. ch., 64.16; Friend, 10, 74 16
 Colchester, A friend, 6 00
 Danielsonville, Westfield Cong. ch. 50 00
 Easton, Cong. ch. 13 63
 East River, An aged friend, 20 00
 Glenbrook, Union Memorial ch. 10 00
 Hartford, 1st Cong. ch., 166.10; Rev. C. S. Beardslee, 60, 226 10
 Higganum, Cong. ch. 13 00
 Middletown, 1st Cong. ch. 22 04
 Milford, 1st Cong. ch., C. T. Merwin, 10 00
 New Haven, Dwight-place ch., A friend, 5 00
 New Milford, 1st Cong. ch. 19 06
 Northford, Cong. ch. 10 00
 Norwalk, 1st Cong. ch. 55 61
 Old Saybrook, Cong. ch. 27 75
 Prospect Cong. ch. 18 00
 Round Hill, Cong. ch. 6 62
 Salisbury, Cong. ch., Easter Offering, 87 16
 Somers, C. B. P. (of which 5 for missionaries in Armenia), 25 00
 South Glastonbury, Cong. ch. and Sab. sch. 7 90
 Thomaston, 1st Cong. ch. 12 71
 Westchester, Rev. Edward G. Stone, 5 00
 West Haven, 1st Cong. ch. 21 10

Woodbury, 1st Cong. ch.	17 00
—, Two friends,	8 00—834 84
<i>Legacies.</i> — New London, Jonathan N. Harris, by Robert Coit, Henry R. Bond, and Martha S. Harris, Ex'rs,	2,500 00
New Milford, Lois C. Fairchild, by J. Butler Merwin, Ex'r,	50 00—2,550 00
	3,384 84

NEW YORK.

Angola, Cong. ch.	15 00
Auburn, E. A. Huntington,	3 00
Binghamton, Mrs. Edward Taylor,	10 00
Brooklyn, "Forward Movement," Y. P. S. C. E. of Tompkins Ave., Cong. ch., toward support Rev. H. M. Allen, 150; Greene-ave. Presb. ch., 3; Bushwick-ave. Cong. ch., F. B. Berlin, for Cesarea, soc.; A friend, 100,	253 50
Candor, E. A. Booth,	25 00
Churchville, Cong. ch., 19.06; Mrs. S. D. Stebbins, 10.20,	29 26
Clinton, Mrs. Geo. K. Eells,	10 00
Flushing, Cong. ch., 46.25; Robt. B. Parsons, 20,	66 25
Hancock, Cong. ch.	8 20
Homer, Cong. ch., E. G. Ranney,	10 00
Howells, Cong. ch.	6 78
Lysander, Cong. ch.	16 50
Moravia, Mrs. W. C. Tuthill,	106 50
Mt. Sinai, Cong. ch.	6 83
New Lebanon, Ellen C. Kendall,	4 00
New York, Trinity Cong. ch.	10 00
Syracuse, Geddes Cong. ch., Easter Offering,	30 28
Wantagh, Memorial Cong. ch.	3 00
West Groton, Cong. ch.	13 00—627 10
<i>Legacies.</i> — Sherburne, Eri Benedict, by D. L. Atkyns, 250, less expenses,	222 28
	849 38

NEW JERSEY.

Bloomfield, Through Rev. W. S. Dodd,	34 00
Bound Brook, S. P. Daugherty, balance for native preacher, Marathi, Chester, J. H. Cramm,	35 00
Closter, Cong. ch., for Turkey,	40 00
Glen Ridge, Cong. ch.	14 40
Haworth, Cong. ch., for Turkey,	128 00
14 05	
Newark, Kate L. Hamilton,	5 00—270 45

PENNSYLVANIA.

Allegheny, Woman's Miss. Soc., for Africa, 5; Agnes D. Fraser, soc.	5 50
Braddock, Cong. ch.	3 00
Leraysville, "Forward Movement," Y. P. S. C. E. and Jun. C. E. S., toward support Rev. Mark Williams,	10 00
Philadelphia, Miss L. M. Harmon,	1 00—19 50

VIRGINIA.

Falls Church, 1st Cong. ch.	20 85
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GEORGIA.

Duncan's Creek, Cong. ch.	2 90
Zoar, Cong. ch.	1 06—3 96

NORTH CAROLINA.

Dudley, Cong. ch.	2 27
Kernersville, Friend,	10 00—12 27

SOUTH CAROLINA.

Cheraw, "Part of the tithe,"	10 00
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FLORIDA.

Bellevue, Cong. ch.	10 00
Daytona, 1st Cong. ch.	2 00
Jacksonville, Union Cong. ch.	24 00

Key West, Cong. ch.	5 00
Longwood, Cong. ch.	5 00
Mannfield, Cong. ch.	1 00
Potolo, Cong. ch., Rev. E. A. Buttram,	1 00
Tampa, Cong. ch.	8 60
West Palmer Beach, Union Cong. ch.	15 00
Winter Park, Cong. ch.	4 57—76 17

INDIANA.

Terre Haute, Laura A. Day and Barbara I. Buchanan,	1 00
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MISSOURI.

Bevier, Welsh Cong. ch.	5 00
St. Louis, 3d Cong. ch., 16.35; A friend, to const. Mrs. A. J. VAN ORNUM, H. M., 100,	116 35—121 35

OHIO.

Akron, 1st Cong. ch.	117 72
Burton, Mrs. A. F. Hotchkiss,	1 00
Claridon, Rev. Ozro R. Newcomb,	5 00
Cleveland, Plymouth Cong. ch., 18; Trinity Cong. ch., 17.15,	35 15
Coe Ridge, 2d Cong. ch.	9 61
Lenox, Cong. ch.	1 00
Lodi, Cong. ch.	11 26
Lyme, Cong. ch.	14 71
North Ridgeville, Cong. ch., toward support Rev. W. E. Fay,	8 00
Oberlin, Mrs. P. L. Alcott,	20 00
Sandusky, 1st Cong. ch.	44 96
Saybrook, Cong. ch.	2 00
Toledo, Edward H. Rhoades, to const. Rev. GIDEON A. BURGESS, D.D., H. M.	50 00
West Andover, Cong. ch.	8 10
Windham, 1st Cong. ch.	4 77—333 28

ILLINOIS.

Atkinson, Cong. ch.	11 00
Big Rock, Ladies' Miss. Soc.	5 00
Bissell, Mrs. E. L. Barrows,	2 00
Canton, Cong. ch.	22 62
Carpenterville, Cong. ch.	13 56
Chenoa, Cong. ch.	4 18
Chicago, Warren-ave. Cong. ch., 25; Brainerd Cong. ch., 10.05; Mayflower Cong. ch., 10; Chicago Theol. Sem., for support Rev. C. N. Ranson, 72.65,	117 70
Evanston, Asbury-ave. Cong. ch.	8 34
Greenville, Cong. ch.	15 00
Gridley, Cong. ch.	10 00
Kewanee, Cong. ch.	25 58
La Grange, Cong. ch.	55 00
Lockport, Cong. ch.	11 05
Loda, Merriam Cong. ch.	9 75
Moline, 1st Cong. ch.	159 28
Naperville, Cong. ch.	39 00
Ontario, Cong. ch.	10 64
Peoria, Rev. A. A. Stevens,	3 00
Polo. Ind. Presb. ch.	26 25
Toulon, A friend,	1 00
Wheaton, College Church of Christ, Woodburn, Cong. ch. (of which 5 for Madura),	7 30
Wyoming, Cong. ch.	11 55—608 05

MICHIGAN.

Ann Arbor, A friend of missions,	2 00
Clinton, A friend,	25 00
Detroit, 1st Cong. ch.	196 23
Gaylord, Cong. ch.	2 00
Lansing, Rev. Wm. H. Warren, for the Debt, 10; Y. P. S. C. E., for do., 10,	20 00
Lowell, M. D. Sneathen,	50 00
Salem, 1st Cong. ch., 3.56; 2d Cong. ch., 3.57,	7 13
South Haven, Cong. ch.	15 50
Vanderbilt, Cong. ch.	8 72
Vermontville, O. P. Fay,	4 00
—, A friend, for Kustendil, 238, and for Mexico, 152,	390 00—720 58

WISCONSIN.

Beloit, 1st Cong. ch.	151 93
Big Spring, Julia Hatch,	1 00
Clinton, Cong. ch.	29 15
Delavan, Cong. ch.	14 00
Eau Claire, 1st Cong. ch.	39 48
Evansville, Cong. ch.	30 12
Harris, Cong. ch.	1 75
La Crosse, Y. P. S. C. E. of 1st Cong. ch., for the Debt,	7 50
Maple Ridge, Cong. ch.	2 56
Milton, Cong. ch.	9 20
Racine, Mrs. Smith and Marsh, 100, and Mary Johnson, 10,	110 00
Steuben, Friends,	84
Waukesha, Cong. ch.	5 00
Waupun, Cong. ch.	18 78
Wauwatosa, 1st Cong. ch.	83 28
West Salem, Cong. ch., with prev. dona., to const. GEORGE G. HITCHCOCK, H. M.	12 00
White Water, Cong. ch.	15 25—531 84

IOWA.

Bellevue, Cong. ch.	3 20
Buffalo Center, Cong. ch.	4 72
Castana, 1st Cong. ch.	10 00
Des Moines, Plymouth Cong. ch.	196 80
Earlville, Cong. ch.	5 25
Fairfield, Cong. ch.	11 89
Grinnell, Cong. ch. to const. Mrs. MARY PROCTOR KNAPP, H. M.	152 38
Iowa Falls, Cong. ch.	24 00
Magnolia, Cong. ch.	8 50
Manchester, 1st Cong. ch.	50
Monona, Cong. ch.	5 00
Monticello, H. D. Smith,	50 00
Mt. Pleasant, Cong. ch.	5 50
Ottumwa, 2d Cong. ch.	5 00
Peterson, Cong. ch.	4 25
Pleasant Hill, Cong. ch.	55
Reinbeck, Cong. ch.	26 00
Runnells, Cong. ch.	1 00
Schaller, Rev. L. P. Sabin,	1 00
Sibley, Cong. ch.	32 25
Talmage, Cong. ch.	2 00—549 79

MINNESOTA.

Cottage Grove, Cong. ch.	6 71
Minneapolis, Lyndale Cong. ch., 25; Park-ave. Cong. ch., 18.33,	43 33
North Branch and Sunrise, Cong. chs.	2 09
Northfield, Cong. ch., 86.35; Carleton College, students and faculty, toward support Rev. H. K. Wingate, 103; A friend, for Bible-reader in Turkey, 20,	209 35
Plainview, Cong. ch.	15 91
Princeton, 1st Cong. ch.	8 90
Rochester, Mrs. M. J. Taintor,	20 00
St. Anthony, Cong. ch.	14 90
St. Paul, Park Cong. ch.	36 26
Wabasha, Cong. ch.	21 37
Worthington, Cong. ch.	2 93—381 75

KANSAS.

Clay Centre, Clarence Eastman Mem. Ch.	9 00
Haven, Cong. ch.	1 00
Kansas City, Pilgrim Cong. ch.	9 20
McPherson, Cong. ch. and Sab. sch.	8 35
Severy, Cong. ch., for work in India,	4 00
Wabaunsee, 1st Ch. of Christ,	1 50—33 05

NEBRASKA.

Clay Centre, Cong. ch.	3 53
Cowles, A friend,	1 00
Curtis, Cong. ch.	7 50
Fremont, 1st Cong. ch.	63 10
Hastings, 1st Cong. ch.	11 28
Irvington, Cong. ch., for India, 6.64; Ladies' Aid Soc., for India, 1.44,	8 08
Rokeby, Cong. ch. and Sab. sch., for India,	14 50
Santee Agency, Edith Leonard, for work in Turkey,	50 00
Verdon, Cong. ch.	3 50—162 49

CALIFORNIA.

Fitchburg, Cong. ch.	7 50
Florin, Mrs. Mary A. Whitman, 5; Friend, 1,	6 00
Los Angeles, 1st Cong. ch.	60 35
Oakland, 2d Cong. ch.	14 40
Pasadena, S. M. Noyes,	10 00
Ventura, Cong. ch.	36 90
Whittier, Plymouth Cong. ch.	8 15—143 30

OREGON.

Clackamas, Cong. ch.	75
Hazelia, Cong. ch.	25
Hillsboro, Cong. ch.	3 30
Sylvan, Cong. ch.	90
Woodlawn, M. E. Church	1 75—6 95

COLORADO.

Burdette, Cong. ch.	2 52
Colorado Springs, 1st Cong. ch.	85 62
Hyde, Cong. ch.	3 58
Otis, Cong. ch.	6 70
Whitewater, Union Cong. ch.	3 15—101 57

NORTH DAKOTA.

Blumenthal, Cong. ch.	2 00
Cathay, Cong. ch.	1 16
Fessenden, Cong. ch.	1 53
Sykeston, Cong. ch.	1 00—5 69

SOUTH DAKOTA.

Johannes, Cong. ch.	3 00
Lebanon, Cong. ch.	1 50
Logan, Cong. ch.	3 70
——, Friends,	100 00—108 20
Rapid City, Returned,	7 26
	100 94

WYOMING.

Cheyenne, 1st Cong. ch.	28 50
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ARIZONA.

Prescott, 1st Cong. ch.	75 00
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From the CANADA CONGREGATIONAL FOREIGN MISSIONARY SOCIETY.

Rev. W. T. Gunn, Montreal,

Treasurer, 217 93

FOREIGN LANDS AND MISSIONARY STATIONS.

TURKEY. — Tarsus, "Thank-offering of Mr. and Mrs. Christie on their silver wedding,"	25 00
WEST CENTRAL AFRICA. — Cisamba, Church, by Rev. W. T. Currie, for work in Turkey,	5 00—30 00

From the AMERICAN MISSIONARY ASSOCIATION.

H. W. Hubbard, New York, *Treasurer.*

Income of the Avery Fund for missionary work in Africa,	1,267 12
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MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS.

Miss Sarah Louise Day, Boston,

Treasurer. 20 00

For several missions in part, 11,089 43 11,109 43

From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois,

Treasurer, 3,800 00

FROM WOMAN'S BOARD OF MISSIONS FOR THE
PACIFIC.

Miss Bessie B. Merriam, Oakland, California,
Treasurer. 25 00

MISSION SCHOOL ENTERPRISE.

MAINE. — Bangor, 1st Cong. Sab. sch., for India, 22.75; New Vineyard, Cong. Sab. sch., 2.65; Yarmouth, Y. P. S. C. E. of 1st Parish ch., 3; 28 40
VERMONT. — Northfield, Y. P. S. C. E. 5 00
MASSACHUSETTS. — Auburndale, Y. P. S. C. E., for Madura, 15; Charlton, Y. P. S. C. E., 1.27; Chester, 2d Cong. Sab. sch., 2.46; Fall River, Y. P. S. C. E., 10; Lakeville, Precinct Cong. Sab. sch., 8.20; Marion, Cong. Sab. sch., 2.77; Newton, Eliot Y. P. S. C. E., 1.25; Northampton, 1st Cong. Sab. sch., 25; Pittsfield, South Cong. Y. P. S. C. E., 16; 81 95
RHODE ISLAND. — Woonsocket, Globe Y. P. S. C. E. 9 00
CONNECTICUT. — Chaplin, Y. P. S. C. E., for work in Mexico, 3.14; Cromwell, Cong. Sab. sch., for schools in India, 81.01; Eastford, Y. P. S. C. E., for student Pasmalai College, 5; East Woodstock, Y. P. S. C. E., 22.32; Hartford, Home Dept. of Center ch. Sab. sch., 40; Middletown, Y. P. S. C. E. of 1st ch., 30; Salisbury, Home class for China, 1.25; Weston, Norfield Y. P. S. C. E., 6; Woodbridge, Y. P. S. C. E., 10; 198 72
NEW YORK. — Brooklyn, Willoughby-ave. Cong. Sab. sch., 75; Middletown, 1st Cong. Sab. sch., 18.36; New York, Christ Cong. ch., for village school, Central Turkey, 36.75; Central Cong. ch., Y. P. S. C. E., Two-cents-a-week Fund, 22.07; Oxford, Y. P. S. C. E., 25; Walton, 1st Cong. Sab. sch., 25; 202 18
NEW JERSEY. — Plainfield, Jun. C. E. S., 5; Woodbridge, Cong. Sab. sch., 24.89; 29 89
PENNSYLVANIA. — Allegheny, Miss Butler's Sab. sch. class, 3, for girl in Ceylon; Mrs. Claffin's Sab. sch. class, 1, for do.; Braddock, Cong. Sab. sch., 3.59; 7 50
FLORIDA. — Ormond, Y. P. S. C. E. 4 00
ALABAMA. — Shelby, Jun. C. E. S. of the Church of the Covenant, 55
OHIO. — Ashtabula, Y. P. S. C. E. of 2d Cong. ch., 3; Oberlin, 1st Cong. Sab. sch., 11.79; Tallmadge, Y. P. S. C. E., 2.76; 17 55
ILLINOIS. — Carpenterville, Cong. Sab. sch., 7.85; do., Y. P. S. C. E., 2.09; Chicago, Mayflower Cong. Sab. sch., 10; Central Park Y. P. S. C. E., 4.50; Dover, Cong. Sab. sch., 5; Loda, Jun. C. E. S., 1; Oak Park, 1st Cong. Sab. sch., 74.24; 44 68
WISCONSIN. — Janesville, Y. P. S. C. E., 10; Retreat, Y. P. S. C. E., 1.15; Waupun, Cong. Sab. sch., 5; 16 15
IOWA. — Iowa City, Y. P. S. C. E., 24.38; Magnolia, Cong. Sab. sch., 6.50; 30 88
MINNESOTA. — Freeborn, Cong. Sab. sch., 1.80; Wabasha, Cong. Sab. sch., 2.25, and Jun. C. E. S., 1; 5 05
KANSAS. — Argentine, 1st Cong. Sab. sch. and Busy Bees, for Marathi, 6 89
CALIFORNIA. — San Diego, 1st Cong. Y. P. S. C. E. 8 25
OREGON. — Hillsboro, Y. P. S. C. E. 1 25
IDAHO. — Weiser, Jun. C. E. S. 2 95
700 84

CHILDREN'S "MORNING STAR" MISSION.

MASSACHUSETTS. — South Framingham, Grace Cong. Sab. sch. 9 94
CONNECTICUT. — New London, 2d Cong. Sab. sch. 20 00
NEW YORK. — Clinton, Mrs. Geo. K. Eells, 3; Cortland, 1st Cong. Sab. sch., Prim. Dept., 5; Owego, 1st Cong. Sab. sch., 10; 18 00
FLORIDA. — Lake Helen, Jun. C. E. S. 4 00

TENNESSEE. — Marshall, Fisk University Y. M. C. A. 23 13

COLORADO. — Globeville, Cong. Sab. sch. 50
75 57

FOR SUPPORT OF YOUNG MISSIONARIES.

ILLINOIS. — Chicago, 1st Cong. Y. P. S. C. E., for Larkin Fund, 10; Granville, Y. P. S. C. E., for do., 15; Griggsville, Y. P. S. C. E., for do., 25; Ottawa, Young Men's Miss. Soc., for do., 10; Plano, Y. P. S. C. E., for do., 1; Sandwich, do., for do., 12.50; Toulon, do., for do., 14; Wheaton, College ch., do., for do., 2; 89 50
MICHIGAN. — Wayne, Y. P. S. C. E., for Lee Fund, 5 00
IOWA. — Allison, Y. P. S. C. E., for White Fund, 70c; Clay, do., for do., 3.50; Fayette, do., for do., 5; Marion, do., for do., 2.50; Red Oak, do., for do., 12.50; Stuart, do., for do., 7; 31 20
WISCONSIN. — Beloit, 2d Cong. Y. P. S. C. E., for Olds Fund, 5; Viroqua, Y. P. S. C. E., for do., 5; 10 00
MINNESOTA. — New Paynesville, Y. P. S. C. E., for White Fund, 1 50
MISSOURI. — De Soto, Y. P. S. C. E., for Bates Fund, 2; Honey Creek, do., for do., 1.35; St. Louis, do. of Redeemer Cong. ch., for do., 1; 4 35
KANSAS. — Arkansas City, Y. P. S. C. E., 1.07; Barker, do., for Bates Fund, 2; 3 07
SOUTH DAKOTA. — Burnside, Ward Academy Y. P. S. C. E. for Albrecht Fund, 3; Highmore, Y. P. S. C. E., for do., 5; 8 00
UTAH. — Salt Lake City, 1st Cong. ch. Y. P. S. C. E., for Albrecht Fund, 5 00
157 62

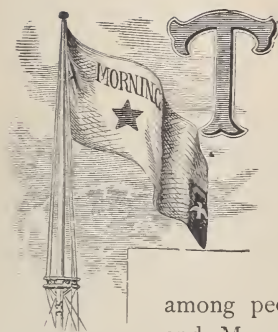
ADDITIONAL DONATIONS FOR SPECIAL
OBJECTS.

MAINE. — Bangor, R. J. Porter, for relief of native agencies, India, 1 00
NEW HAMPSHIRE. — Hollis, Letitia M. Adams, for Okayama Orphanage, 5 00
VERMONT. — Burlington, Friends, for use of Mrs. Montgomery, 22; Wilmington, Y. P. S. C. E., for work, care Rev. H. K. Wingate, 6; 28 00
MASSACHUSETTS. — Amherst, In memory of "D. W. M.," for work, care Miss Bush, Harpoet, 50; Boston, "Christian Endeavor," for relief of native agency, India, 25; Friend in Village ch. (Dorchester), for do., 2; Cash (Roslindale), for do., 1; Chelsea, Through Miss E. M. Stone, for resumption of Zornitza, 20; Cohasset, Jun. C. E. S., for work, care Mrs. E. P. Holton, 10; East Somerville, Mrs. Henry Howard, for work, care Rev. E. G. Tewksbury, 10; Framingham, Chinese Sab. sch. class, for the church in Nam Tsun, care Rev. C. R. Hager, 2; Lawrence, Trinity Cong. Sab. sch., for pupil, Cesarea, 23.61; Lincoln, J. A. Bemis, for building work, care Rev. Charles Hartwell, 50; Littleton Common, Annie M. Manning, for student, Euphrates College, 6; Longmeadow, Mrs. Parsons and daughter, for relief native agencies, India, 5; Marlboro, Chinese Sab. sch. class of Union Cong. ch., for work, care Rev. C. R. Hager, 25; Norton, Alice D. Adams, for work, care Miss Bessie B. Noyes, 15; Shrewsbury, Miss Ellen Mason and others, for relief native agencies, India, 13; Whitinsville, Miss A. M. Whitin, for work, care Rev. James Smith, 50; do., Rev. John R. Thurston, for student aid, Harpoet, 15; Winthrop Centre, Joe Gow, for work, care Rev. C. R. Hager, 1; Worcester, Y. P. S. C. E. of Old South Cong. ch., for relief of native agencies, India, 30; do., Hope Cong. ch., for relief native agencies, Turkey, 17.50; 371 11
CONNECTICUT. — Bridgeport, Mr. Hovey's class, Park-st. Sab. sch., for student aid, care Rev. R. Chambers, 5; Burrville, Mrs. John Burr, for student, Anatolia College, 15;

East Windsor, Y. P. S. C. E. 1st Cong. ch., for pupil, care Miss M. E. Brewer, 5; Ellington, "B.", for work, care Rev. W. L. Beard, 10; Glastonbury, Cong. Sab. sch., for student, care Mrs. W. C. Noble, 25; Granby, North Cong. ch. and Y. P. S. C. E., 35, and Granby-st. Cong. ch., 12.78, and Y. P. S. C. E., 4.22, and Jun. C. E. S., 3, for relief native agencies, India; Hartford, Windsor-ave. Cong. ch., Jun. C. E. S., for pupil, care Rev. E. Fairbank, 10; Madison, 1st Cong. ch., for work, care Mrs. H. C. Hazen, 4.77; Norwalk, 1st Cong. ch., Mrs. Henry Eno, 25, and Miss M. L. Lane, 10, for native agencies, Cesarea; Norwich, Y. P. S. C. E. of 2d Cong. ch., for teacher at Santander, 10; Rockville, Y. P. S. C. E. of Union Cong. ch., for pupil, Ephraates College, 15; Thompson, Cong. Sab. sch., for relief native agencies, India, 5; West Winsted, F. A. Clark, for student, Anatolia College, 15; —, Two friends, for relief native agencies, East Turkey, 2.		Grant, Rev. and Mrs. G. W. Knapp, for work, care of Rev. H. G. Bissell, 5; CALIFORNIA.—San Rafael, Rev. W. P. Hardy, for native preacher, care Rev. J. C. Perkins, 25 00	
New YORK.—Albany, A friend, for relief native agencies, India, 15; Brooklyn, Central Cong. Sab. sch., for Bible-readers, Madura, 36; do., The Wallace Class of Church of the Pilgrims, for relief native agencies, India, 10; Lima, M. S. B., for native preacher, care of Rev. G. M. Gardner, 40; New Rochelle, Miss E. Moulton, for Bible-reader, Ceylon, 30; New York, Christ Cong. Sab. sch., for work, care of Rev. W. A. Farnsworth, 4.06; Sayville, Y. P. S. C. E., for native preacher, care of Rev. D. H. Clapp, 12.50.		From THE CANADA CONGREGATIONAL FOREIGN MISSIONARY SOCIETY. Rev. W. T. Gunn, Montreal, <i>Treasurer.</i> For boys, care Rev. W. T. Currie, 128 70	
New JERSEY.—Bloomfield, Mrs. William S. Dodd, for work, care of Miss S. A. Closson, 10; Chatham, Cong. Sab. sch., for work, care of Rev. W. A. Farnsworth, 15; Glen Ridge, Cong. ch., J. A. Jameson, Jr., and Miss E. L. Jameson, for two pupils, care of Rev. W. A. Farnsworth, 54; Newark, Belleville-ave. Sab. sch., for school, care of Rev. A. N. Andrus, 25.		MISSION WORK FOR WOMEN. From WOMAN'S BOARD OF MISSIONS. Miss Sarah Louise Day, Boston, <i>Treasurer.</i> For repairs, insurance, guard and perfecting title American College for Girls, 2,025 32 For use of Miss M. E. Bissell, 41 10 For Girls' Boarding School, Ahmednagar, 484 57 For support day school, Foochow, 434 20 For Durban Home, 5 00 For Kindergarten, care Miss F. E. Burrage, 18 17 For Kindergarten, care Miss F. E. Burrage, 12 00 For Kindergarten, care Miss F. E. Burrage, 11 00 For Kindergarten, care Miss F. E. Burrage, 30 00 For Kindergarten, care Miss F. E. Burrage, 5 00 For pupil, care Miss E. McCallum, 5 00 For work, care Miss Laura T. Farnum, 20 00 For use of Mrs. E. R. Montgomery, 2 50 For school at Phulav, 25 00 For relief of teachers, care Rev. Richard Winsor, 273 25 For work, care Mrs. Geo. M. Rowland, 20 00 For use of Miss Mary L. Page, 5 00 For work, care Miss Lucile Foreman, 3 00 For students, care Miss B. Nugent, 1 62 For relief of teachers, care Rev. Richard Winsor, 18 25-3,444 98	
PENNSYLVANIA.—Goshenhoppen, Schwenkfelder Sab. sch., for students, care of Rev. C. A. Nelson, 40 00		FROM WOMAN'S BOARD OF MISSIONS OF THE INTERIOR. Mrs. J. B. Leake, Chicago, Illinois, <i>Treasurer.</i> For work, care Dr. Julia Bissell, 10 95 For use of Miss F. C. Gage, 3 50 For pupil, care Miss Seymour, 3 00 For pupil, at Monastir, 7 50 For Bible-reader, care Miss A. L. Millard, 30 00 For use of Miss A. L. Millard, 5 00 For use of Miss M. E. Moulton, 5 00 For building, care Mrs. Coffing, 400 00 For training school, care Miss E. M. Swift, 200 00-664 95	
MARYLAND.—, A friend, for native agencies, Armenia, 50 00		INCOME ENDOWMENT ANATOLIA COLLEGE. Income from Blank Memorial Fund, for scholarship, care Rev. C. C. Tracy, D.D., 39 00 Donations received in April, 5,617 50 Legacies received in April, 35,566 63 5,715 52 41,282 15	
WEST VIRGINIA.—Ceredo, Mission Band of Cong. ch., for relief of native agencies, India, 2 00		Total from September 1, 1896, to April 30, 1897: Donations, \$281,640.19; Legacies, \$46,225.72=\$327,865.91.	
DISTRICT OF COLUMBIA.—Washington, Missionary, for work, care Rev. E. Fairbank, 100 00			
OHIO.—New Knoxville, Emmanuel Cong. Sab. sch., for relief native agencies, India, 9.29; —, A friend, for do., 40, 49 29			
ILLINOIS.—Belvidere, Woman's For. Miss. Soc. of Presb. ch., for pupil, care of Miss E. M. Blakely, 10; Chicago, Rev. J. S. Hanna, for work, care of Rev. George F. Washburn, 50; do., Prim. Dept. Plymouth Sab. sch., for use of Miss F. E. Burrage, 10; do., Mrs. Emma H. Tuthill, for use of Rev. R. A. Hume, 2; Wheaton, College Church of Christ, for native helpers, Madura, 50.75, 122 75			
MICHIGAN.—Benton Harbor, Y. P. S. C. E., for native agencies, India, 6 00			
WISCONSIN.—Platteville, Friend, for use of Rev. L. S. Crawford, 1; Ripon, Y. W. C. A., Ripon College, for pupils, care of Miss Shattuck, 14.03; Springvale, Cong. ch., for relief native agencies, 4.70, 19 73			
IOWA.—Anita, Y. P. S. C. E., for relief native agencies, India, 3.65; Clay, Cong. Sab. sch., for do., 7.70, 11 35			
MINNESOTA.—Minneapolis, Emmanuel Y. P. S. C. E. of Plymouth Cong. ch., for use of Mrs. Dr. Thom, 15; do., W. H. Norris, for native helper, care of Rev. H. C. Hazen, 7.50; do., Friends, 1.75, and sale of book-marks, 60c., for building work, care of Rev. F. W. Davis, 24 85			
NEBRASKA.—Bennington, Cong. ch., for relief native helpers, India, 5.46; Crete, Y. P. S. C. E., 1st Cong. ch., for native worker, care of Rev. F. W. Bates, 10;			

FOR YOUNG PEOPLE.

AMONG THE MORTLOCK ISLANDS.



THE Mortlock Islands, situated about 300 miles southwest from Ponape, form a subordinate group in the Caroline archipelago. Some twenty-four years ago, in 1873, three Christian Ponapeans, with their wives, volunteered to go to the Mortlocks and live with the people in order to Christianize them. It was a very brave thing for them to do, for they left at Ponape what to them was luxury, to live on small and low coral islands where there was risk of starvation and among people who were altogether heathenish. In 1879 Rev. and Mrs. Robert W. Logan, who had lived for five years on Ponape, volunteered to go to the Mortlocks to reside. The two years which they spent there were trying to health, the means of subsistence being very inadequate and the loneliness being absolute. They were compelled to leave to save life ; indeed, it seemed for a time as if Mr. Logan would not live to reach home. But after a strange and wonderful experience in voyaging to New Zealand and thence to San Francisco, Mr. Logan recovered, and he and his wife returned to Micronesia in 1884, and were located upon the high island of Ruk, from which station they hoped to visit occasionally the churches they had established within the Mortlock group. Mr. Logan died in 1887, but Mrs. Logan

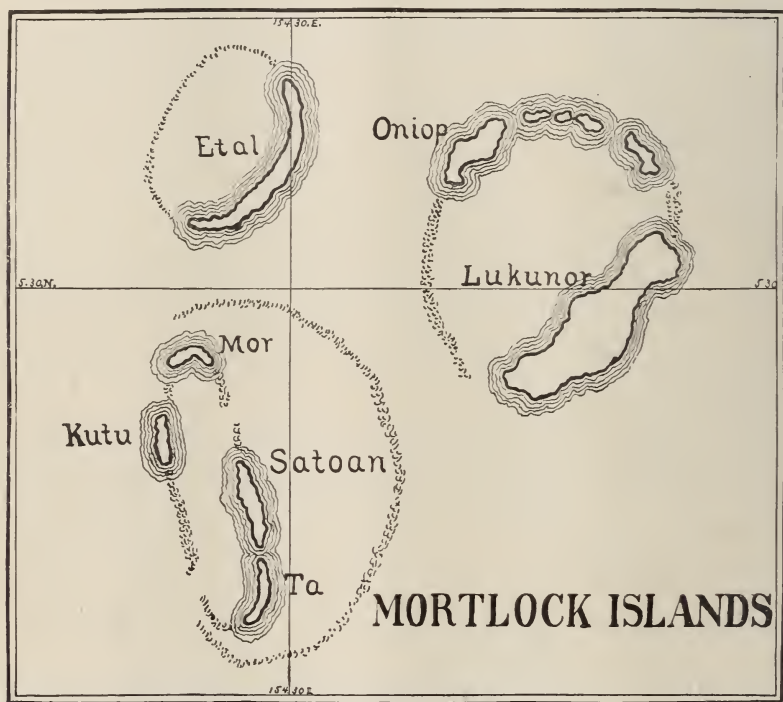


MISSIONARY SCHOONER ROBERT W. LOGAN.

still maintains her Girls' School on the island of Ruk, and now we have her journal regarding a recent tour made in the schooner named for her husband,

the *Robert W. Logan*, in which she and Mr. Price, of Ruk, visited a number of the islands with which she was once familiar, but which she had not seen for a long time. It was in November last that this tour was made, and we are glad to give here a number of extracts from her interesting account of these islands of the Mortlock group. She writes :—

“It has been a number of years since I have had the privilege of visiting the people here, but when I went home three years ago we were all forced to admit, from what we could learn about them, that these churches were not in a flourishing condition. But the tide seems to have turned and we now find much to rejoice our hearts and to make us feel hopeful. We are taking abundant time



MAP OF MICRONESIA.

to look after the work thoroughly, except at the islands where there is no anchorage, as at Nama, Namaluk, and Etal.

“At Namaluk it is often difficult to effect a landing, as the boat passage is narrow and crooked, and if there is any wind the sea beats the shore with great violence. We had an unusually good landing this time, though we were not wholly free from danger. As we neared the breakers Mr. Price looked askance at them, and suggested returning to the schooner and leaving me, but I was anxious to go on shore if I could safely do so, and the little boat pushed on. I was very glad I went on, for these islanders have few visitors on account of this difficulty in landing, and the teacher and his wife need the help and encouragement which such visits give. I was glad to see them, and felt like mothering them too, for they were both in our school at Oniop, and Mr. Logan baptized

them both and married them. It was cheering to see the evidences of the good work they are doing.

"*Lukunor, November 17.* — We came to anchor this morning in this lagoon just off the mission station. We left Satoan yesterday morning early, and hoped to be at anchor before night, but the wind died away, so we rolled and drifted. It rained at times, and as we now have twenty-two Mortlockers on board the *Logan*, who are going to Ruk to school, it was a little difficult to dispose of them all comfortably. When the weather is fair it is no trouble for them to sleep anywhere, but of course we cannot let them lie out in the rain. However, we have had mostly pleasant weather, and Captain Foster is skilful in finding places to stow people away. 'Weeping may endure for the night, but joy cometh in the



THE CHURCH AT LUKUNOR.

morning,' were the words which came to my mind as we stood on the deck quite early and saw the crowds assembled on the wharf and along the shore, waving branches of trees and singing a song of welcome and greeting, interspersed now and then with an enthusiastic cheer!

"We ate our breakfast and then stepped down into the little boat and were off for the shore. There was a great crowd at the landing, singing and waving their branches, some with flowers tied to them. Then the hand-shaking began. We both thought that some of the small boys, who grasped our hands very enthusiastically at one end of the line, mischievously stepped in near the other end and secured another shake. Joni and Senopia, the teachers here, were in our school and family in the old days at Ruk, so it was a little more to me than any of the other meetings had been, and, as Lukunor is only nine or ten miles from our

Oniop home, we were here a number of times during our memorable year at Oniop. The people assembled in the church at the blowing of the conch shell, a large congregation, six or seven hundred ; such a fine-looking congregation too ; a good deal of respectable clothing among them, no paint, no ear ornaments ; and I should say here that we have seen almost none of the paint since leaving Ruk, which is a great step in advance. I, who saw something of the seed sowing in the years ago, am indeed ready to rejoice in that which I see here to-day of growth and progress.

"We started early one Wednesday morning for Oniop, Joni going with us ; and reached there in time to go on shore for meeting, soon after nine o'clock A.M. They were days not to be forgotten. Old memories crowded thick and fast upon me, and heart and eyes were again and again full beyond control. To enter again the little native-built house where as a family we had comfortably and joyfully stowed ourselves away for more than a year, to sit again in the room where my husband had sat and translated and I had copied out a large part of the New Testament, to see again the long white beach which used to be our daily favorite walk, the cocoanut trees about which the children used to play, and many other reminders of the happy past, stirred me beyond expression. The people welcomed us most heartily, and we found here the same evidences of a great and divine work which have greeted us in every island since we started on this voyage. The two days were busy ones, and there was much work to be done. Mr. Price married a large number, and baptized and received to the church fifty-six. He also baptized twenty-seven children. It was a real pleasure to commend and encourage the teacher and his wife for their faithful work, and we came away feeling that the day is not far distant when on this little island literally all the people shall have been gathered into the fold. By this, of course, I do not mean that they are all educated, civilized people, or that they all wear clothing, but they have given up their heathenism, they are doing some hard things for Christ's sake, and it is very plain that the leaven of the gospel of Christ is working in their hearts. We spent two days there, again coming to anchor at Lukunor by moonlight, Thursday evening.

"This island of Lukunor is probably the most fertile, as it is the most populous, of these Mortlock Islands ; there being about 1,000 people, including the children, who are numerous. We had a most interesting day yesterday. In the morning Mr. Price married a large number of young people and baptized and received into the church 144. Joni said that he and his wife had had a serious time hunting for names for converts, as they all wanted Christian names. He said they had literally exhausted their foreign vocabulary and had resorted to the geography, using some names of foreign cities. Many of the names certainly bore the stamp of originality.

"This service of baptizing the little ones means much to these people, and it gives a decided emphasis to the family life and to their Christian faith to have the father and mother bring their little ones and stand together before the congregation while the children are baptized in the 'Name which is above every name.'

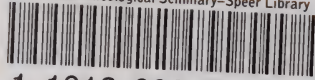
"I rejoice to tell my friends that the outlook in the work is much more cheering and hopeful than it has been for many years."

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Missionary Herald

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